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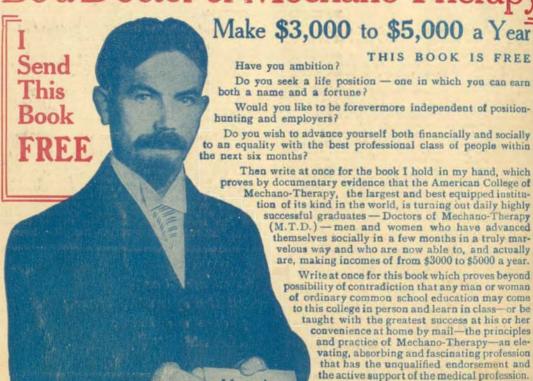
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Nautilus News.

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This is the title of Chapter "AT THE VI of Mrs. Cooke's great BOTTOM OF THE WELL." serial, which will appear in our August number. We think you will find it the most absorbing chapter yet printed. By the way, Mrs. Cooke is now on her way to the West, where she will spend the summer on a ranch.

"FROM Mrs. Rhodes will take up the life of the child from seven to twelve in August Nautilus. She details what to read to the child during this period, in order to give the mind the right turn. All parents should not fail to read this series of articles.

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"MUST." This is the striking title of Eleanor Kirk's contribution for August. She explains the folly of being a slave to the "must" habit. We also have for August a brilliant new poem by Ella Wheeler Wilcox, "A Workman to the Gods."

"LEAVEN." This is the title of the second chapter in Mr. Wattles' brilliant series on "The Law of Opulence." "Leaven" explains the kingdom of God in Nature, and how to realize it in fullness. It tells how life may be lived in the natural way."

In this number of Nautilus ap-PROBLEMS? pears the second of Mrs. Rhodes' series of articles on "Religious Education for New Thought Children." Read it carefully, and use it. Note too my editorial on the same subject. And remember that Mrs. Rhodes' services are yours just now, so write her your child problems. Her answers will appear in a supplementary article in Nautilus so that all may profit by her advice. In "Little Visits" department in May num-

ber we gave you a letter about Mrs. Rhodes' work as an educator. She has other experi-ence too which will show you how well qualified she is to speak on these matters. She has a school for girls at Great Neck, L. I., (Thomaston P. O.), where she puts into practice the methods she writes about in Nautilus, and many besides. She calls hers first a "Home School" and says:

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THE NAUTILUS.

Vol. X.

JULY, 1908.

No. 9.

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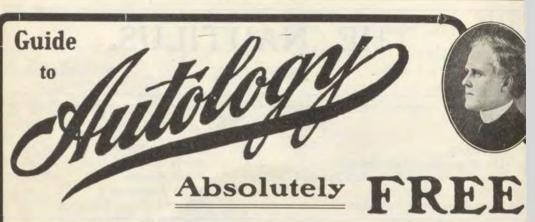
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E. R. MORAS, M. D., 1414 Washington Boulevard, Chicago, Ill.

Dr. Moras is a Graduate of Harvard University Medical School, '88; College of Physicians and Surgeons (Chicago), '89; Formerly House Physician and Surgeon in Cook County Hospital, (Chicago), Professor of Obstetrics, College of Physicians and Surgeons (Chicago), Member of Chicago Medical Society, etc.

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"Build thee more stately mansions, oh, my soul?
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast.
"Till thou at length art free.
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY, One Dollar a Year.

JULY, 1908.

VOL X.



"THE HOUSE OF GOVERNORS."

Probably the most important and far-reaching act of President

Roosevelt's career will prove to be the calling together of the governors of states to confer upon the best methods of preserving our natural resources and cooperating in other matters which need uniform state laws. The effects of the conference are already widely felt, and it will not be surprising if even Uncle Joe concludes that the government must have some stringent forestration laws, and have 'em quick. James J. Hill's speech presented an array of grim and horrifying FACTS marching straight upon us. May they give Uncle Joe nightmares prodigious and prolifie, until he wide-awakes to the sharpness of the public needs. Until he helps push through measures reserving every available foot of forest, and compelling some degree of disgorgement by those who have tricked the public out of huge slices of its timber, and coal and iron. As soon as these laws are passed let Joseph Cannon bend his energies to passing yet other laws and appropriations for immediate reforestration of denuded and eroded lands. Then we'll call off the nightmares and maybe consider Joe as a presidential possibility.

Right here let me say, if you, my reader, are not white hot in favor of im-

mediate and radical legislation on these lines it is because you are not awake! Maybe your nose is on the grindstone. Get it off a while and help, or your children won't have noses at all. Go read "The Slaughter of the Trees," in May Everybody's. And write the Forestry Department, Washington, to send you all their pamphlets on forestry and coal and iron land matters, and to mail you a public report of that governor's conference and all the speeches, particularly Jim Hill's, just as soon as they can be printed. If those don't give you nightmares and wake you up to work and vote for adequate laws then you are a hopeless mucker.

No vote? Perhaps you have no vote! Never mind, you can work for forestration anyway. In two ways. One way is suggested in a funnyism told of Dr. Macnamara, the English M. P., and a mob of "suffragettes." An ardent suffragist woman called out to him, "Do you believe every woman should have a vote?" "Madame, I believe every woman should have a vote or a voter!"—the Doctor replied. "Which do you prefer?"

Most of us women who have no votes at least have a voter, or two or three, whom we can coax or reason or inspire to vote for men who will pledge themselves to stand and work and vote and



push for right forestry legislation. Let's do it.

Don't let us stand off because we can't vote for things. If we do our children may have the votes but they won't have the forests, and coal and iron.

The other way to help, a most effective one, is for you and me, man, woman and child, vote or no vote, to do what we can right where we are and right now. Let us preserve trees where they are now, and plant them where we can. Where one tree is cut for wood, or fence or rail, or Christmas tree, let us plant two and take care of them. Let us build no fires in the woods, nor needlessly trample the underbrush. Let us make much of Arbor Day that our children may understand and help along the good work.

If you and I do what we can right here and right now, and our voters look to it that wholesale tree-slaughter cease, our children and grandchildren will not perish of flood and famine.

SALVATION
BY COMBINATION.

And state governers,
don't let parties or
principles side track

you! If you do you are no bigger or broader or better than the woman who won't work for forestry or other laws because she can't vote for them. Parties should split and will when they prefer politics to right laws and their enforcement by whomsoever secured.

Roosevelt hit the nail square on the head when he spoke to the demurring governors, and Bryan who, "jealous of any encroachment upon the rights of the states," would block the wheels of the governor's conference. This is what President Roosevelt said:

"I am not concerned with the academic question of whether the state or the federal government shall do this, or that, but I am concerned in seeing that whichever power can do it best, shall do it, and do it well. There are certain things that cannot be done by the states alone. Take the granting of rights to private corporations for the use of water power. I want the corporations that develop the power, to have ample reward for their enterprise, but I do not want them to have perpetual reward. Let the states have control of those things that are within the state lines and let the national government have control over those things that the state cannot control."

The "academic question of states rights" went down with Jefferson Davis and the Confederate flag.

The individual states must lay down their "rights," one after the other, for the good of all states including themselves.

No state liveth unto itself and none dieth unto itself.

No state has the *divine* right to so conduct itself as to injure or deprive an adjoining state or states. One state must not denude its mountains, thus bringing flood and wind to devastate its neighbors.

But what state will forego its "right" to turn timber into gold, merely for the sake of its neighbor state? Not one.

So the neighbor states must "delegate powers" to the national government to take away the "right" of the one state to do as it pleases.

The United States government represents the will of the majority of states, and no single state has a right which is not subject to the will of the majority. And should be so subject. When a state cannot or will not act in such a way as to conserve the interests of neighboring states, even at a sacrifice of its own immediate interest, then the other states must exercise their right to compel such action. This too is "states rights," and the government is the "delegated power" which executes the will of the states' majority.

EDITORIALS By Elizabeth

And the time is coming, ADVANCE. thanks to such as Roosevelt, when "states rights" will go still farther than this. The individual state will be forced not only to act in such a way as to conserve the interests of all states; it will so act as to advance the best interests of all states, either willingly or by rule of majority. From the negative form of the golden rule, "Do not unto others what ye would not they should do unto you," the states will evolve the positive. "Do unto others as ve would they should do unto you." They will not only refrain from injuring each other, but they will so act as to help each other develop as fast as possible.

A sort of states altruism will grow out of states rights rule of the majority.

You see, states rights are evolving into Nation's Rights.

world's rights.

And by and by the nation's rights will in the same way be swallowed up in THE WORLD'S RIGHTS.

Indeed World's Rights are already working. The big nations are already seeing that the weaker nations rights to civilization are conserved and advanced.

Sometimes the weaker nation has to have its door opened forcibly by the World Majority. And many things enter besides civilization. But civilization does enter for the eventual good of the weak nation as well as the rest of the world. And in the end the will of the world majority will bring the world into Oneness; a glorious Brotherhood of Man—each man working for the joy that is in him for the good of all.

World Rights! instead of nations rights, eternally scrapping, everlastingly trying to get the best of each other. Don't you see!—that the Best Good of All is the Law of Nature, of Life, of Good?

Don't you know!—that the individual's Best Good is wrapped up in the Good of the Whole? That the individual belongs to the state, the state to the nation, the nation to the World! That none of us can be wholly happy until the Whole is happy.

The problem of the THE PROBLEM OF individual is to de-THE INDIVIDUAL. velop himself for the good of the Whole. What good does it do me to be well cultured, well dressed, well housed, with a beautiful garden about me, if my neighbors tear up my flowers, throw mud and rocks at my house and my clothes, and meet my high and mighty mental stores with ribaldry? Of myself I can do nothing, be nothing. Only by spreading my culture and my prosperity to those about me can I by any possible chance be allowed to enjoy them. I and others like me can band ourselves as a community and teach others to appreciate and emulate what we appreciate. The incorrigibles we can compel to let us alone.

Only by combining for the best good of all can we save ourselves or our possessions from destruction by those who don't yet know enough to appreciate or combine.

This means that individual rights and states rights are merely rights to serve the whole.

It means salvation through combination.

It means progress through combination.

It means that individual selfishness and state selfishness eventuate alike in selfdestruction—for the good of The Whole.



INDEPENDENCE DAY. This magazine stands for new thought in every department of life, and

I am wondering if our readers will help us find a really new thought way to celebrate Independence day.

Let all "concentrate" on the thought of *Independence Day*, and see what we can bring out of the silence.

We are tired of canned celebrations of the glorious Fourth. We are tired of the noise, too, and the aftermath of tetanus and disfigurement. Tired, too, of ringing in fire alarms. Tired of sweeping up red scraps and peanut shells.

It isn't new thought to be tired, is it? Neither is it new thought to stand aside in blase and supercilious tolerance and do nothing to change things.

New thought is nothing if not practical. It falls far short if it doesn't go into the silence and find a new thing to do, or a new way to do it, and then come out of the silence and put the new thing or new way to the test of practical use.

And if new thought goes into the silence and finds only something we "ought" to do, but cannot for lack of cooperation, it is not new thought, but simply the same old Pharisee.

New thought is New Life here and now. New thought will go into the silence with this question: What shall I do under the circumstances to make a real Independence Day of Joy out of this Fourth of July?

Independence Day stands for revolution. The 1776 day stood for riot and blood. For about a hundred years we have been losing the spirit of independence in the letter of riot and blood. Canned riot, imported from China. Real blood of our children. For 1908 let us have some real new independence, right out of the silence. Let us celebrate with smiles and kindly deeds, and let all our noises be musical.

To be independent on Independence Day, and give and get joy thereby. Let's do it!

If you evolve a really new and satisfactory way to be independent and happy, individually or with family, friends or community on the Fourth of July, 1908, tell us about it. We will pay a cent a word for concise accounts of acceptable new discoveries on this line, and print them for the inspiration of our 150,000 or so readers.

TO TRAIN MEMORY AND OBSERVATION.

A correspondent for Harper's Bazar has made a dis-

covery so important that I clip her letter for our readers. Here it is:

When my eldest child was quite young I adopted a method by which her memory was strengthened and her power of expression con-siderably developed. The plan, in so far as it benefited the child, was largely an accidental discovery, as I used it originally for my own protection against her incessant call for stories. Bible stories, fairy stories, true stories-any kind would do so long as the supply was un-failing. With heaps of mending and sewing to do for my husband, myself, and four children, besides other duties, I had little time for reading aloud, and was obliged to draw upon my own recollection and originality for these stories, and at times my mind was either occupied with other matters or I was too weary to make the required effort. It was in one of these jaded moods that the idea came to me, and thereafter the rule was that no new story should be forthcoming from me until the child could repeat, clearly and with no error of fact, the last one I had told her.

The result was a happy lightening of my burdens, while for the little girl it induced habits of attention and accuracy. As the educational advantages of the plan grew upon me, I gave her more attention, and limited my stories to those I wanted her to remember.

Later, when she started Sunday school and her teacher pronounced her knowledge of Bible history "wonderful," and the child herself "remarkable," I experienced the fatuous pleasure common to mothers on such occasions.—A. S. B.

EDITORIALS By Elizabeth

This item is especially interesting taken in connection with Helen Rhodes' series of articles on "Religious Education for New Thought Children." Mrs. Rhodes gives a list of story books with each article. Let the mother or teacher con these well, then read or retell these stories and others to the child. At the next story hour let the child repeat the stories as well and nicely as he can, before any new ones are read or told.

If there are several children, or a class, let the children take turns at the retelling. But do not let the children know whose turn is coming next. Little rewards might be offered to every child who retells a story without omission, or who retells with no more than a few omissions. Make the rewards of such a nature that even the dullest child will have a fair chance to win when his turn comes. But, if possible, use no reward other than the privilege of retelling. Rightly managed-without too much criticism-a class of children delights in every opportunity for individual expression, and needs no other incentive.

This sort of practice in retelling stories will bring marvelous results with any child. Observation, accuracy, memory, imagination and language are all happily trained at the same time. And along with this development of specific faculties comes the all-around development of SELF-RELIANCE and the joy of doing. Can there be greater reward?

How. One caution: Lay no stress on the manner or language in which a child tells a story. Make no attempt to teach grammer—leave that for other periods of work and for private correction. Corrections of the manner of

telling make a child self-conscious, and puncture his originality and self-reliance. Let him tell his stories in any language that comes to him at the moment. Leave him utterly free in this regard—even to the extent of slangiest slang! Keep to the point, that the child is to retell, in his own way, the entire story. Let his joy rest in his forgetting nothing. The rest will follow all in due time. Let him put his heart and imagination into the story itself; let him feel the story. This he cannot do if he is constantly reminded of his manners and speech.

After one child has retold a story let the others supply any details the teller may have left out. Let no spirit of reproof creep in when a story is incompletely told; let the whole thing be a happy play of imagination, memory, observation and words!

This plan could be adapted with splendid results to any grade of regular school work, or to boys' or girls' club work.

A half hour even of school time set aside for retelling an old story and hearing a new one will do wonders in developing the faculties that make all study interesting and easy. The middle of a long session would be a most advantageous place for such a period.

The same plan can be adapted to the uses of new thought Sunday schools, the children taking unexpected turns in retelling one Sunday the stories heard the last time.

THE STORY
TELLER.

And what of the teacher or story teller? She can develop herself as happily and rapidly as the children will. To be a child with children is an education in itself, and the true elixir of eternal life.



Let a timid girl take up the direction of a class on this plan, and she and her friends will be amazed at her development, and she will be delighted at her growing self-reliance, freedom and joy of living.

The timid or inexperienced girl can read her stories at first; either from books or papers or from her own written versions of them. Let her be familiar with the matter, so she can read with brightness and understanding. Short stories only, at first. Then longer ones. Then let her begin to tell the stories from memory.

There is a fountain of new thought and new life in this idea. Nautilus friends, see what you can do with it. And tell us about it.

One to whom the new MENTAL thought brings a sud-REVOLUTIONS. den mental revolution

is quite apt to find his environment turned upside down to match. Christian Scientists call this "chemicalization," and liken it to the results affected by dropping soda into sour milk. When new thought was very new nearly everybody was at first "chemicalized," because the new ideas produced such a sudden and radical change in the thinking, and consequently in the body and surroundings. Violent sick spells often resulted from treatment or from study of the new science. In fact "chemicalization' was the rule, instead of the exception as now.

The change is due to the fact that new thought is permeating the entire social world and nearly everybody has been taking it in homeopathic and unlabelled doses from the pulpit, from lecturers. from the magazines, the new novels, the Sunday "editorial sections" and even from the daily papers. So when new thought is presented to him as a science and art and practice he says, "Oh, yes, that agrees with what I always believed"; and the changes wrought in him are less severe and rapid.

If new thought "chemicalizes" you just rejoice. Keep up a "happy front," and keep practicing. Don't be scared out by a few "feelings," a rush of blood, a bilious spell or a financial "disaster." Keep at it. All things are working together to manifest what you desire. If you get sick you are simply getting rid of dead and poisonous matter; you will be healthier, happier and stronger after it is over. Help yourself along by eating little or nothing, drinking quarts of water to expedite the cleaning process. and breathing oceans of pure air for the same purpose. If your house tumbles about your ears look happy and expect a better one.

Go in to win, and stick quietly and confidently to it if the heavens fall.

New heavens will be revealed.

What you desire will manifest-unless you are a fraidie-cat and turn back.

'Tis not the greatest singer. Who tries the loftiest themes, He is the true joy bringer, Who tells his simplest dreams. He is the greatest poet, Who will renounce all art, And take his heart and show it To every other heart; Who writes no learned riddle, But sings his simplest rune, Takes his heart strings for a fiddle, And plays his easiest tune.

-Sam Walter Foss.

The Mountain.







Each builds his world forever, dark or bright,
And sits within his separate universe.

The shepherd sees in this green mountain top
Place where his sheep may wander and grow fat.

What to the drover is this lilied pool?

A hollow for his swine to wallow in.

Gold-hunters find upon this rocky peak

Nothing but ledges for their ringing picks.

But to the poet all this soaring height

Smokes with the footsteps of the passing God!

-EDWIN MARKHAM.

Written for The Nautilus.

Religious Education For New Thought Children.

BY HELEN RHODES.

PART II.

EARLY CHILDHOOD ONE TO SIX YEARS.

The characteristics of the first period of childhood, one to six or seven years, are imagination, emotional life, intense imitativeness, lovingness, restless activity, curious perception, moral nature governed by impulse and instinct rather than by conscience. No idea of time and space. The interests are, nature, other children, play, home, use of things, wonder stories. The principles of instruction are: To teach in general wholes, through the senses, pictures, nature studies, stories, simplest lessons in duties to each other, of home, obedience, first relations with God.

For religious education we must parallel the satisfactions obtained for ideal response in the day school, and submit the teaching material to as searching an analysis as we require for the literature adapted for his day school education. He is not a mechanism requiring a certain artifice which exhausts itself every six days and automatically acquires a device operative only every seventh day.

The Bible, as our text book for instruction must yield us a pedagogical pabulum suitable for spiritual growth, and it is to historical and literary criticism to which we must turn for this. Our Bible might have been dug up as was the Mormon Bible or written by one man as was the Koran instead of being written by many men covering a period of several hundred years, weaving in its traditions and myths for purposes of preaching and teaching, re-written and re-edited according to the need of the prophet's lash in correcting prevailing evils. Some of the books written as late

as 165 B. C. and Genesis re-edited and put in its present form somewhere about 445 B. C. How do we know?

Assyriology has been born during the last twenty years, and from her buried treasures of palaces, enormous libraries, tablets of legal documents, accurate system of chronology we have data interchanging across Palestine on its way to Egypt which returns the compliment by uncovering in 1887 the Tell-el-Armarna letters written 1450 B. C. by a vassal king in Palestine to his Egyptian Monarch, reveal a civilization antedating by several thousand years the colonization of Palestine by the Hebrews. Historieal criticism tethers fragments to wholes and distinguishes its ages of literature by the changes in Hebrew nouns and Greek articles as easily as the geologist dates the rocks or the student distinguishes between the English of Chaucer and that of the twentieth century.

The bubble of unlocking the Bible by special keys of the garbled guesses of fancy is pierced by an exegesis which enables us to recognize certain inherited ideas, customs and language. method interprets the meaning of scripture in the thought of the writer. The allegorical interpreter is concerned with its spiritual lessons wholly distinct from the thought of the writer. The mystical interpreter scorns the lexicon and grammar and sees only what it means to him. Dogmatic interpretation is concerned with only what defends a certain doctrine. The historical method seeks the meaning in the thought of the writer to know the situation which gave it birth. the ends to accomplish, the political, moral, social, religious life from which

the book sprang. Within it are truths valid for all time, requiring no process of interpretation save the direct appeal to the conscience, for it is the literature of a people saturated with the God consciousness, and is a revelation of elemental man with his face toward God. It is a treasury of a race experience, and not a collection of infallible oracles nor cunningly devised fables. History is God's one great method of teaching men. Its abiding lesson is that sin is punished and virtue will have its reward. By experience with great men in the past our life is stimulated and nourished. This study soon leads to the discovery that the various portions of the Bible do not present the same conclusions of God nor standards of moral conduct. cent is through Old Testament patriarch, prophet, priest, sage, New Testament Christ, apostle, Christian. Here is an enormous amount of story lore which child and sage may feed upon, each on the level of his experience. The splendor of its poetry and picture is the most perfect food for the little child, who does not ask for causes but accepts with the Hebrew the mysteries of nature and is not concerned with explanations. will not be puzzled until you try to explain.

The child of one to six is in the myth stage of literature. The one imperative is implicit obedience. This is to be taught through stories which give contact with life at many points. The questioning age is at its height at four. The myth gives abstract truths in concrete form. It furnishes symbols of moral truths. The first eleven chapters of Genesis are for the little child. Each one is another story. No mother should be without "Telling Bible stories" by Louise Seymour Houghton. A list of books will be given at the close of these articles and in the order of importance. There is an art in story telling and we may have time for that later. Stories widen the circle of ideas, awaken and feed the imagination. All the evils of secrecy, lying, greed and impurity may be put out by stories. Beware during this earliest period of attempting to convey information. Moral influence is the motive required. Do not go beyond the intellectual and moral level of this period. Revel in fairy stories and myths. You are feeding a baby and convey the moral impressions without any hint of moralizing. Never tag a moral to a story for children of any age, it cancels the hopedfor effect. Sink your lesson weighted with a good story and it meets with no resistance. The question for you is, "What emotion do I seek to produce?" Select your stories carefully. Do not invite awe, but reverence and admiration for ethical quality.

The literary material for this period is in the form of myth, fairy stories. nature stories, fables. His interests are people, animals, trees. Consciousness of self (me) comes later. The two creation stories belong to myths. Genesis 1: 1-2 is a song of the universe and a marvel of beauty and simplicity with the one essential, God creating all things by a loving brooding over the elements. The truths are greater than the facts, i. e., in God we live and move and have our being. Supplement this by adapting passage 104. This prescientific cosmology is shared by all of the ancient origin stories.

The second creation story, Gen. 4-25, is folk lore. Keep the story uppermost. Genesis 3 is a story of man's separation from God, one of the most symbolic stories in the Bible. No "Fall" mentioned; that is a theological term. No curse on Adam and Eve, it was the explanation of the need to labor. No satan, the serpent is the beast of the field. Just a story emerging from the

childhood of the race in answer to "Why." They did not hear his voice, but sound of his footsteps. Obedience is what God desires. Parallel this literature with fairy stories which illustrate simple justice, cultivate imagination and foster ideals. Nature stories establishes a love for all things and emphasizes the goodness of God and quickens the moral sense. Fables teach single morals. Nathan's Ewe lamb. 2 Sam. 12:1-7. Æsop's fables should be carefully selected.

Each list presupposes and includes the books men-

tioned for each preceding period.

There are editions of the American Standard Bible,
Revised Version, which contain "The Concise Bible
Dictionary and Concordance." It may also be pur-

chased separately. Study this, particularly "Tewish History Between the Testaments" and "Old Testa-ment" as carefully as you would apply yourself to understand the period of Cathedral Builders and with equal zest.

Use "Telling Bible Stories" by Louise S. Houghton as a text book and make a brief outline from it of the periods of development and character of stories to be

"The Point of Contact." (Dubois.) Pilgrim Press, 75c, "The Natural Way." Moral Teaching. Pilgrim
Press. (Dubois.) Revell. \$1.25,
"Old Testament History." (H. P. Smith.) Scrib-

"Old Testament History." (H. P. Smith.) Scrib-ner. \$2.50.
"Life of Jesus." (Holtzmann.)
"The Bible for Learners." Oort, Hooykaas & Kue-nen. 2 vols.
"When the King Came." (George Hodges.) Hough-ton, Mifflin & Co. \$1.25.
"The Boy Problem." (Forbush.) Pilgrim Press.

75c.

"Almost a Man," Mary Wood Allen.

"Almost a Woman," Mary Wood Allen.

"Through Boyhood to Manhood," (Ennis Richmond.) Longmans. \$1.00.

"An Outline of Bible School Curriculum." (Pease.)
University Chicago Press. \$1.25.

"How to Interest." (Mutch.) Christian Nurture,
New Haven, Conn. 15c.

Devotion.

BY ANITA TRUEMAN.

There is a soul in human form, who is serving the great World-Plan. And all the passions and mysteries of mother, and child, and man, Are resolved into one, and revealed, in the depths of those tender eyes. All sympathies throb in that gentle hand, and the words of those lips are wise With a wisdom the world cannot measure, and warm with a rapture of love Which we of the earth have dreamed might be in the blissful courts above.

That soul is a shrine of communion with the Universal Life To those who are climbing upward through the chaos and the strife. And I am one of the many, who, worshipping there, are blessed, Tasting the wine of celestial life, and the bread of peace and rest. As the multitude receive the strength which the Eucharist bestows, So all may share the love which in that life so freely flows.

But a longing has risen within me, a passion swift and strong, To be more than a kneeling worshipper, a singer of holy song. As one who serves at the altar, making the vessels bright, Keeping the linen spotless, tending the sacred light, So let me serve thee, Beloved, while the others worship thee, Tenderly guard thee, and nourish thy light, for all the world to see.

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In an Hour of Indecision

"Why criest thou unto me? Speak unto the children of Israel that they go forward."

NDECISION is the lack of decision—lack of will. Just so long as I permit myself to be held in this slough of inaction, I eclipse my manhood. The will is the man. My very self-the center of my being-is my will. I hereby declare myself free and independent of tyrannous weakness. I stand up on my feet and am strong. I will work while it is day! I will do the duty first at hand.

Am I waiting for some great thing-for some high call? The great thing for me now is to assert and demonstrate my will. What is the irksome duty before which I have been skulking? I am determined to do that now! What is the task which has seemed too trivial, too undignified - not suited to my talents or my station? I make haste to accomplish that! What work lies before me which has hypnotized me by its vastness, and caused me weakly to pause in contemplation of its unwieldy shape? I attack it at once!

I am a do-er; not a mere dreamer. Work is my life. To this end was I born. My father worketh hitherto; and I work. I need not cry unto him; I need only to go forward into full and free at-one-ment with the purposeful, all-efficient Power. I go! I go!

FLORENCE MORSE KINGSLEY.

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The Law of Opulence.

W. D. WATTLES.

PART I.
THE KINGDOM OF GOD.

"Except a man be born again he cannot see the kingdom of God."

In living the new life the first essential is to abandon the idea of competition and of a limited supply. Too many people who consider themselves practitioners of the new thought never entirely succeed in doing this. Competition in business originates in the idea of a limited supply. It grows out of the supposition that because there is not enough to go round, men must compete with each other for what there is. Many people who have a partial grasp of the new thought still suppose that it is necessary that some should be poor in order that others may have enough, and believe that wealth is possible only to those who have superior ability, or the power to attract to themselves a larger portion from the limited supply. These people try to apply the new thought principles on the competitive plane, and they do so with a fair degree of success; they try to develop a superior attracting power; they inject new motives and new energy into competitive business methods; they assert, "I am success," all the while believing that they can succeed only because ninety-five per cent of all others fail. The majority of these competitive new thought people do achieve a great measure of success because their faith gives them just the energy, push and optimism which are necessary in competitive business. The confidence born of their belief makes a majority of their actions successful actions; their partial application of new thought ideas makes them exceptionally able competitors, and they attribute their success to thought-power and to affirmation when it is really almost purely competitive. This so-called new thought is really only the highest and most fully perfected form of the old thought. It only sees Caesar's kingdom after all; it has no conception of the kingdom of God.

All the final results show that these new thought people are only a part of Caesar's kingdom. Their fortunes fluctuate. They meet with losses and their business suffers from panics. Their prosperity is checkered by periods of adversity. Their sense of safety is mere self-confidence; deep in the subconscious they always carry the germ of secret fear. No one can ever be wholly free from fear who recognizes any limitation in the supply, for if there is not enough to go round, we know that our turn to go without may come at any time. The lapses and failures of new thought people are traceable directly to the idea of a limited supply; to the idea that success and the attainment of wealth are possible only to a part of us.

Is there any truth in this idea that competition is necessary? Let us see. The things that are essential to life and advancement, mental and physical, may be roughly grouped under five heads, and these are: Food, clothing, shelter, education and amusement. For three of these, food, clothing and shelter, we look to the world of nature for supply. These three with their appurtenances and extensions in the way of luxuries, decorations, art and beauty, constitute what we call wealth. Is there any limitation to the supply of these?

Take into consideration, first, the question of food supply. In this country we have not yet begun to sound the possibilities of intensive agriculture, making four blades of grass grow where

one grew before. It is a fact capable of mathematical demonstration that the single state of Texas, if all its resources were organized for the production of food, would produce enough to feed the whole present population of the globe, and feed them well. Our food products range from wheat in the Dakotas to rice in Carolina; from northern fruits in Michigan to oranges in California and Florida. This country, intensely cultivated, would feed the inhabitants of ten worlds like this. There is no lack in the food supply. When we pray to our Father, "Give us our daily bread," we should never forget to add a thanksgiving that He answered that prayer when He laid the foundation of the world. Remember, too, that the work of men like Burbank has but just begun; the food supply is capable of infinite development. There is, therefore, no need for men to compete with each other in order to get enough to eat.

As to the second essential, clothing, we find the same to be true. The United States can produce cotton for the world. but it is not necessary to dress the world in anything so cheap as cotton fabrics. We have sheep ranges to supply the woolen goods for all, and fields in which to raise the flax for fine linen; there are great wastes of land, now barren, where we might grow enough mulberry trees to feed the silk worms necessary to clothe the world in silks; we even have the deserts on which to raise ostriches for fine plumage. We have the resources sufficient to clothe every living man, woman and child in raiment finer than that of Solomon in all his glory. And there are undreamed of possibilities in the despised weeds by the wayside; some Burbank will presently develop them into the raw material for fabrics more beautiful than the world has ever The supply of clothing is inexhaustible. No need to compete with one

another here; no need for one to go in sackcloth that another may wear purple and fine linen; there are purple and fine linen for all.

Taking up the question of shelter we find the same conditions prevailing. There are great banks of clay waiting to be made into bricks and tile; there are vast ledges of building stone unquarried as yet; we have learned that brick may be made of sand and lime, and that cement is excellent building material. It is an indisputable fact that a mansion finer than Vanderbilt's might be erected for every family in America. and when all were finished we should hardly have made a scratch on the surface of our supply of building material. No need for some to live in hovels in order that others may be delicately housed! And the supply for interior furnishings - for furniture, carpets, books, musical instruments, pictures, statuary, everything to delight the eye and mind of man is just as unlimited. Truly, there is no scarcity of things; nor is there any lack of work that ought to be done. There is no necessity in nature for competition, either for things or for jobs. There is enough useful and beautiful work waiting to be done to keep us all busy all our lives.

And it may be well to point out here that there is no lack in the supply of finished products because labor is not productive enough to keep pace with the demand. Modern machinery has solved the problem of production. The producing power of labor has been multiplied by six hundred in a little more than a generation. In making nails, for instance, one man does the work which required a thousand men one hundred years ago; and the same is approximately true in all lines of industry; and the end of the increase in producing power is not yet. There is nothing in which further improvement is not possible. Six hours' work a day, by all of us, would produce all that we all could use, including every known luxury.

With such abundance in the whole, we do not need to compete for a part; we do not need to take thought for tomorrow; we do not need to experience panics or reverses. We need only to seek for the kingdom of God, and His righteous relations toward each other, and all these things shall be added unto us. And what is the kingdom of God?

Light on the Path.

ADELAIDE KEEN.

If you cannot idealize your real, you will never realize your ideal. Your ideal is only your real self in its native happiness.

We must all make bricks without straw, even as the Jews in bondage. We must work without universal sympathy and praise, thankful on our knees that one or two believe in us. Too much straw spoils the bricks, you know.

It is not blind drudgery which wins, but enthusiasm or Emanuel, the feeling that God is with us. With us in all our hopes, our aims, for that means in our soul. Take away hope or faith, the body dies. So hope *must* be God with us!

Order or system is heaven's first law. Love transforms order into beauty. Every time we pass through a tunnel, the sunshine seems brighter. There is a great gift waiting for you after the test of faith. If your faith had been sufficient, you would not need any experience of tunnels.

Christ says to each one of us, sometime or often, out of the night of sorrow, poverty, pain or loneliness, "It is I, be not afraid." Indeed, he says, "Be of good cheer!"

Get rid of your prejudices and most of your problems will disappear. How?

Why put yourself in the other man's place.

Whoever needs thee is thy neighbor and thy neighbor requires kindness in thought, more than food or clothes. We shall not live by bread alone but by every word of truth from the mouth of God. Now, you are one of God's means of expressing love, and the truth is that your neighbor is all he ought to be and would be, if he had as much light as you have. Shed your light on his virtues and charitably keep his faults in the shade. Remember that is what would make your heart swell and your eyes fill, if you found that some one defended you in your absence.

If your capacity for suffering is great, be glad. God will send you equal joy if you persevere to the end. Joy is the crown of life. Your cross is sin, or mistakes in gaining joy. Truth replaces error or mistaken joy. "Enjoy yourself!" said a poor girl to another going on a picnic. Pray, what else can you enjoy? Yet we are part of all the joy which exists and are heirs to it.

Clean the body and the soul will shine through. Clean the soul and the body will slough off its burden of disease. Both ends lead towards the middle.

"Good for the body is the work of the body, and good for the soul the work of the soul, and good for either the work of the other."—Thoreau.

Phyris, Phylos and Phrena.

BY EDGAR LUCIEN LARKIN.

CHAPTER VII.

WANDERINGS IN THE MIND WORLD AND WHERE PURE WHITE CARNATIONS BLOOM.



"The soul is something strong and divine and existed before we men were born, and is durable, and existed an immense space of time before, and knew and did many things." Socrates, Phaedo, Plato, page 115. "The Supreme Soul desired, 'let

me become many,' and performing holy work created all things.'' Taittariya Upanishad II 6. Aryan.

"A mutable universe from immutable ideas." Laws of Manu. Aryan.

"The Self Existent created the waters by a thought." Laws of Manu. .

"PEACE, BE STILL." Jesus.
"Voices that once breathed over Eden"
Are coming to Phyris now. She is
"Sailing beneath 'sealed orders,'
To be opened out at sea."

"Glad tidings of great joy" are hers; all sent in from afar. Behold this mystery,-the blessed benediction of the white lotus is now her own. She is within ultra realms, beyond the visible violet, in the spectrum of the thought world. She is as intense as was Socrates of old, in her belief of an invisible helper, mentor, or monitor. Her studies in psychology have reached an unusual degree of expansion. She feels safe from any kind of harm. She has arrived at this point: She knows who her watchful and tender guide is-none other than Phrena, her subliminal mind. Socrates did not know this rock-hewn fact. Admit that our minds are dual.

and that the sub-mind acts as a mentor -then a multitude of mysteries descending from antiquity, and those rapidly appearing new in all parts of the world will be instantly explained. Hundreds of thousands of enigmatical passages, verses and expressions in the four great Bibles of the Aryan Hindus, and, in their wilderness of Upanishads, Sutras, commentaries and other Sanskrit mystical works will be at once understood. The Bibles of Japan, China, Iran and Persia, the Hebrew Scriptures, the Egyptian Book of the Dead, remains from Meroe, Nubia, Babylon, Nineveh, Ephesus, Carthage, Greece, Rome, Gaul -the Druids, the Celts and the Norsemen will be as open psychological textbooks.

Phyris has progressed so far that she is in complete and perfect en rapport with her sister, or sub-conscious or subjective mind, Phrena. For when we understand our minds see what we can do-we can positively acquire all knowledge. I reassert that the mind has no boundary, no center, no circumference -it actually is the universe. It is the universe, and the reader may construe this statement as he pleases. Reports of the proceedings of scientific societies, academies and institutions from everywhere pour into this observatory. The workers are digging very near to the base of nature now. Deductions can now be made entirely revolutionary in character. The electrical base of nature cannot be discussed outside of a strictly scientific paper; but I will try to find words to give an idea of an atom of "matter." Suppose you should wish to saw a diamond through with a steel buzz saw, revolving at great speed. The teeth would fly to pieces, likewise the

body of the saw. Take a little circle of soft sheet iron, put diamond dust on the edge and revolve with great velocity, say with a speed of two miles per minute. Then the diamond can be cut. Suppose that the fine diamond dust could be made to go around in this circle without the sheet iron. Then it would abrade and cut. I have supposed that there were several hundred pieces of this diamond dust, so fine as to be seen only in a microscope, going around with a rate of two miles per minute. Now take one invisible piece of diamond powder, and make it revolve with the unthinkable speed of 186,380 miles per second—the actual velocity of light. Human imagination cannot think of the fury and force in the flying particle. The force stored in any moving body can be at once computed when its mass and speed are known. This force simply overwhelms the minds of mathematicians with its immensity. One piece of dust revolving with this rate would act as one entire diamond and solid sheet. Now make the dust particle and the circle both smaller and smaller, and keep at it until both are next to being infinitely small. Then the circle would dwindle to a point and the dust would become a primordial corpuscle. But it would be pure electricity. Then all matter is motion of electricity. None knows what electricity is; but it can be made to vanish. Radium vanishes. What has all this to do with psychology?

Merely this, the mind is electrical also; and at present its nature is unknown. But I think I have demonstrated my assertion that it is illimitable, since nothing is supposed to exist but electricity. Phyris has solved the problem of mental expansion. Phrena is above the threshold. Phyris actually has surrendered the care of the body to Phrena. Thus she was about to take an

electric car for Los Angeles. Phrena absolutely prohibited her doing so. The car was wrecked, and the life of Phyris saved. And that is why I wrote Voices from across Eden in the begining of this chapter. It is indeed a wonderful psychological achievement to always be aware that you have a protector who sees everything in front with unerring accuracy. But then this is May 16 in Southern California. None can know what this means who has not seen the glories, Phyris within her fairy maze is surrounded by humming birds and honey And these beautiful birds are buzzing up here on this peak, as I write, securing honey from myriad wild flowers. Phyris was reading, Phrena made her turn her head and look out of the wide window. She gave a start. There was no rushing wind, but the entire cubical contents of the air of her room seemed to move out bodily and be replaced by new air, fifteen degrees lower in temperature. Then she exclaimed, "Josephine Kirtland! Who showed you how to enter the maze?" -- threw down her book, ran to the window, and then to the door to admit her dear friend and college classmate. She saw Josephine pass the open window walking rapidly, and scarcely had time to reach the door and open it to greet her chum. Josephine stepped into the little hall, held out her hand and lips for a kiss from Phyris, and then began to disappear, her hand and head fading away first, and the entire body in about one minute. Phyris was not alarmed, because her mind is under perfect control. But she knew that Josephine had just died, in Auburn, N. Y. Phrena then made her look at the clock. It read: 8.13 p. m. Next morning a telegram came saying: "Josephine died at 11.13 p. m." Phyris saw Josephine at the instant of death.

"The Word" and A Word.

ELEANOR KIRK.

"The word" is all that made this world a place to live in. It was spoken and life began to manifest itself in various ways. It was the music of life and everybody sang it. It was the breath of life and recognized as the something that connected man with his Maker.

The word was the most practical of practical things. It spoke as one having authority to man's eyes, his ears, his heart, his feelings. Through these avenues it spoke to the world and made happiness possible to those who were intelligent enough to see it.

The word was spoken to these bodies. Without these bodies there could have been no word. Something that could hear things and do things had to be put into requisition to run things.

And the word has kept things going ever since.

And the word has multiplied until we have had numberless towers of Babel, and a few situations that have not been generally understood. But it has all been on the road to complete understanding when every child of earth will sometime know the love to us—word contained in this manifestation of life.

There is surely a Babel business going on now, and while it seems to some very discouraging and disrupting, it really is not so. It is very confusing if we take the superficial view usually taken under such circumstances, and the gravitation to this state of mind seems at times almost inevitable. Something happens. A life goes out; one well insured 'twas thought. Recovery does not come to those who had apparently spoken the word of health for themselves. They suffer without relief not withstanding their statements. These may have answered the purpose for some time or

seemed to. Indeed so well established has health appeared that occasionally and perhaps oftener a little arrogance has crept into their manner toward those who did not make as good a showing. Then one of the head "speakers of the word" takes a tumble, and the ranks of the faithful are filled with sad interrogation. Some of these falls have lately been quite sudden and quite numerous, at least they have come suddenly upon the outside world, however it may have been with the persons in question. Sometimes it has leaked out afterwards that great suffering and constant treatments have preceded these final falls.

What does it mean?

The season for secrecy is plain. They have protested too much and so seek to reinstate themselves before showing themselves to their fellows. In the meantime every possible expense is offered for inability to attend to their former social and professional duties—and then—well, most anything that is neither expected nor desired.

That these friends have been speaking a word and lots of words very diligently, goes without saying. We have heard them and wondered how long the special statements so confidently relied upon would fill the bill. Their repetition made one's head ache-very unscientific of course as weighed in some scales, but true nevertheless. Nature is a very charming, very honest, very patient, young, middle-aged, old lady, who seems to be very rife in most of us. A great many people have within the last few years been making faces at nature, mean faces, disfiguring faces, but the dear dame has gone right along about her business knowing that there was enough of her to go around to all eternity, and sooner or later an acquaintanceship would be formed with all the snubbers. It has to be. There is no way out of it, and nature smiles and frolics about just the same as though we were not suffering with one leg in the air and the other trying to hop about on the most arid desert we could possibly select.

Now a word dressed up with other words of the same sort and constantly repeated is a wearing process because it is a semblance of the truth only and consequently unnatural. This work may all be done in good faith and the sick result is an inoppressible disappointment. To consider oneself spiritually, mentally and physically immune from the afflictions of the unscientific next door neighbors and then to be dragged into durance vile by something similarly named is most humiliating.

You see it isn't the word we say that does good. It is the word we feel and between the usual repetitionized statement and the love of God that passes all understanding there is not much connection. In most cases results are obtained for a shorter or a longer period by a forced training of the personal will which often leads to an appearance of arrogance and superiority.

This is regarded as the law and the law must be maintained at all hazards. It is the sledge hammer blow instead of the tender, protecting hand, and there is not a bit of God's love in the sledge hammer. The machine is heavy but God's love is light and pure and sweet and never hurts. The sledge hammer tears down; God's love builds up.

Not any human being can stand this weight and tension a very long time without giving in. We may tell the sun, moon and stars a thousand times a day that we have no bodies and nothing can possibly hurt us, and the first thing we know that same old sledge hammer gives us a final kick and chases us into bed. and if we escape the crematory and have time to see the error of our ways we are fortunate.

When theory has decided against sickness and postponed death indefinitely, and theory apparently does not keep its word there is a screw loose somewhere. Most people will blame theory but it is really the false practice of those striving to maintain it.

To feel like a criminal because one has overtaken oneself with a pain is woefully wrong business and to add to this by hiding away from one's friends and attempting to deceive makes a devastating combination. There isn't a constitution upon earth that can stand up against it.

Why should we be ashamed of a pain? The world is just waking up to the truth that a man is a man, closely related to God by being made in His image, and that this man is his own master. The reason that he is ill is because he does not know enough to be well, and the reason that he dies is because he relegates life to another's keeping. He exists on borrowed funds when the whole bank is his very own.

As this truth sinks in make-believe and the know it all condition are crowded out. There is patience with pain instead of feeling disgraced by it. And there is love, love, love—the kind of love that makes the world go round and keeps the stars in their places.

"Don't yearn for a pull—push on the button of purpose and hear the joy-bells ring."—Augustus Wittfeld.

Druidic Supernaturalism.

By Frederick Rosslyn.

"God cannot be matter; what is not matter must be God." This is the free paraphrase by which the keynote of the Druidic creed is usually rendered into modern English. If it but faintly convevs the sublimity of the original thought, it at least makes clear that this ancient religion did not rest wholly upon tangible, earthly things. In the beginning, there can be no doubt, it was a metaphysical philosophy, based on a more or less exact knowledge of natural laws. Modern astronomers admit that the Druids had a sufficient knowledge of the heavens to announce, with a fair degree of certainty, any unusual appearance in the sky; and it is by no means improbable that they made use of some crude form of telescope.

This probability rests on the mention by Hecateus of a far Northern island, whose inhabitants could bring the moon so near to the earth that the exact shape of its rugged mountains could be distinctly seen. The description of this island approaches very closely to the Britain of the Romans, and no occult powers possessed by the Druidic priesthood can explain the seeming miracle, while the use of a glass of great magnifying power brings the whole matter clearly within the range of our modern modes of thought. Whether glass was a discovery of the Druids, or borrowed from the Phoenicians is unimportant; that they knew and made use of it is proved by the Gaelic word glastheine, meaning brightened by fire. And fragments of ancient glass and crystal have been found in the cairns. Admitting, then, that the Druids made use of glass, it naturally follows that men of their high average intelligence, whose lives were given up to the acquisition of knowledge would soon have discovered its magnifying powers. Having made the discovery, what could be more natural than its application to the study of the stars?

If in admitting their knowledge of astronomy, it becomes necessary to rob the Druidic priesthood of a part of their miraculous power it at least places them on a higher intellectual plane. For miracles can be wrought before the eyes of the superstitious with but very little trouble, while an exact knowledge of the heavens is not easy to gain. Moreover, they may have regarded the knowledge thus gained as miraculous, precisely as many men of science in our own time have been bewildered by their own discoveries. That they believed this strangely acquired knowledge could lead them nearer to the God they worshipped is proved by the building of their temples. One of the most famous of these is on the island of Lewis in the Hebrides. and every stone in the temple is placed astronomically. The circle consists of twelve carefully spaced obelisks denoting the twelve signs of the zodiac. The four cardinal points of the compass are marked by lines of obelisks running out from the circle, and at each point subdivided into four more. A large stone in the center of the circle, somewhat resembling a ship's rudder, has been regarded as a symbol of their knowledge of navigation. But this point need not be insisted upon, though the Celtic word for star, ruth-inl, "a-guide-to-direct-thecourse," seems to give support to the conjecture. And the fact that this particular temple was built on an island also seems to sustain the theory.

Another Druidic discovery was undoubtedly used to impress the multitude,

and was apparently never applied to any practical purpose. This was some form of explosive power, the thunder of which could be heard during the performance of their mysteries. Lucan in his description of a wood near Marseilles, written while the Druids still exercised their power in Southern France writes: "There is a report that the grove is often shaken and strangely moved, and that dreadful sounds are heard from its caverns, and that it is sometimes in a blaze without being consumed." These phenomena were clearly the result of an explosive of some kind, most probably something closely akin to gunpowder. The Celtic word Druilanach signifies "the flame of the Druids."

Let these two discoveries, the making of glass and the use of gunpowder be accredited to the Druidic priesthood, and the nature of many of their minor miracles can easily be guessed at. But this does not in any way lesson the dignity of their calling, nor prove that they were conscious impostors. They kept their knowledge to themselves, and were jealously watchful in guarding their love; but there is nothing to prove that they were on the low level of the Roman augurs. It is even possible, as already pointed out, that they fully believed in their own miracles. The Roman augurs smiled knowingly at one another in private, as who should say: "What fools these mortals be." They had lost all belief in the gods they professed to worship, or the oracles they pretended to consult. But the Druids were sincere, for their religion was based on the words quoted at the beginning of this paper. The external forms of worship became debased, but the great internal truth remained. Their God could not die, though the ceremonies of the altar might be degraded to met the demands of a halfsavage and warlike multitude.

«I."

BOLTON HALL.

I am the thought-of-the-time. That was yesterday and am today and will be tomorrow, yet ever the same. Men may hasten me, and those who do, I take with me; but none can hold me back. I am beneath the desire of the mob and above the desires of kings.

I am the barbarian that hurled himself against the power of Rome; of my hosts, the cohorts made lanes of blood; then they thought they had driven the barbarian back. I needed those unremembered warrior chiefs to found the race.

I am the leveller, suppressed by jail and torture cell and axe, persevering, though he knew the day had failed. I had need of those men of long forgotten names that I might grow a free born race.

I am the laborer for hire, living in the slums, sullen and filled with discontent, he also is my form. His children die like flies. I need those litle lives to stir the hearts of men.

I am the reformer who blazes the trail that all shall follow; who preaches truth at a great cost; who has sunk self in kind. I need his courage to lead the people to freedom.

I am the dreamer who pictures a future where love shall supplant injustice, and brotherhood shall bring peace. I need his visions to awake the dead.

"Build it well, whate'er you do:

Build it straight and strong and true:

Build it clean and high and broad;

Build it for the eye of God."



By Grace MacGowan Cooke.

CHAPTER V.

THE ANCIENT CURSE.

Virginia Lee Preston made no friends in the squalid little cotton mill town of Kesterton's. She held herself aloof from all about her like a daintily dressed female crossing a muddy street. Not content with permitting her superiority to her surroundings to speak for itself she was nervously impatient that everybody should know she was a lady born and bred and entirely above the work she had to do.

The room boss, a good easy soul and quite an ignorant man, showed a disposition to make a favorite of her; but Virginia, conscious of her own unusually fine looks and the charm she had always exerted upon the other sex, was sternly unpropitious toward any of his friendly advances. It ended in his feeling a sort of grieved grudge against her.

"She might 'a' waited till she knowed whether anybody was wantin' to be impudent, or too fresh," he grumbled. "They's many a thing I could do to make it pleasanter for her here, but I'll be durned if I favor anybody that treats me like the dirt under their feet. The other gals is glad enough to have my good word, and it goes where it is appreciated."

Mr. Gilchrist, the manager, was a big gray-haired brusque spoken man who seldom conversed with the employes in the factory. But Virginia Preston's unusual refinement of appearance as well as her marked beauty attracted his attention one morning and he spoke to her as she was leaving the factory. It was merely a casual greeting and an inquiry as to how long she had been employed in the mill, and where she came from.

She gave her former place of residence, and her time of employment so curtly, so impatiently, that he did not follow it up with an inquiry as to whether she liked the work and was getting on well. He put this question to the room boss and despite the fact that Virginia was in fact exceptionally efficient, he got of course a bad report of her.

"I don't reckon she's much," the room boss may be pardoned for saying, "folks that amounts to anything ain't usually so all-fired scared of evenin' themselves with what's below 'em.'

It is usual in Southern factories to put an intelligent woman in charge of the labor of others; she may even be given control of a room, and it was in view of this that Mr. Gilchrist had spoken, but Virginia's methods killed success before it could get to her.

I wonder how many of us grieve for letters that do not arrive, for visitors who fail to come, for delectable things that occur in the lives of others and not in our own, all unknowing that we have thrown our javelins of hate or fear or unfaith into the future and slain the shining ones before their feet could reach us.

Drawing away from those about her, imputing evil to them, fearing contamination from them, Virginia sought to pass her point of view and attitude on to her children. It was the torment of her life that Frank would play with the Scomp boys who were a little older, and was thus thrown with a gang of young fellows who certainly were no fit associates for him. Mary Lou, deprived of any girls but the mill girls to speak to, had found a number among these who were anxious to make friends with her on account of her good looks and superiority, as well as the child's native amiability and charm. Virginia said all she could and then wondered if it might not be a good idea to get Kinney to give the children a talking to.

For a good many days she held this idea in abeyance and debated it anxiously. Her troubles it seemed to her were almost more than she could bear; yet always when she thought of sharing them with her brother there came before her, and almost clothed itself in words. a haunting nameless fear that had been with her since they first talked of leaving the plantation for town life. In every generation of the Lees there had been one to disgrace himself and family as a habitual, notorious drunkard. Sensitive, self-effacing Kinney Lee was just the one to trust to the comfort that comes out of a bottle when things went wrong, yet up to his thirtieth year he had not even contracted the habit of using tobacco, though born and reared on a tobacco plantation.

Now, when Virginia saw him stimulated to talk more than she had ever known him to do, and showing a leniency

to her children which she could not show, her heart misgave her that Kinney was drinking. Finally things got to such a pass that the Southern woman, used to depending on the man for meeting the serious issues of life, felt that she must have a little time to talk to him. It was Christmas day; they had been at Kesterson's nearly four months, and she asked him if he would take her over to see the little cemetery on the hill-top. It was a fine clear afternoon. more like spring than winter, and brother and sister toiled up the hill with the fresh, balmy wind in their faces.

"Kinney, I want to name it to you about May Lou and the crowd of girls she's getting to go with there in the mill. I think maybe a man would have a better chance to know of those things, and we've got to remember that she's a woman grown in appearance, if not in years."

Kinney threw her a quick side glance of surprise. "I didn't know you were worried over that, sister," he said humbly, "or I'd have spoken out before. I've had it in my mind, and done the best I could. I met a gentleman, one of those surveyors, a Mr. O'Meara, and he said to me—"

"Kinney Lee!" cried his sister almost tragically, stopping short in the path and facing around upon him. "Have you made a friend of that Irish-She remembered O'Meara's high-colored face. No doubt he was a drinking man-Irishmen and railroad people always were-probably that was the bond between him and her brother. It was more likely that the surveyor had led Kinney to drink. "Oh, I see," she cried bitterly. "Men make friends over their vices-and then the poor women that depend on them can take care of themselves. If you had any respect for me or for your niece you wouldn't speak to that man."

Lee looked bewildered and distressed. "Why, I think Hugh O'Meara is all right," he said finally. "I couldn't find any fault with the way he spoke of May Lou. I remember now, he said that you and he had had some words, but he took the blame all on himself."

Well, I should think so," stormed Virginia, speaking the more angrily that her own treacherous heart misgave her, that the image of a kindly, genial countenance would come between her and the rage she meant to feel. "I should think that if he was any part of a gentleman he would know he was bitterly in fault to try to scrape acquaintance with me on the street and pay compliments to my daughter's looks and mine. What business is it of his how we look?"

For some distance her companion walked with bent head. He was growing used to this new Virginia whose nerves were always in a quiver, whose temper needed but the slightest jar to set it off. After a while he began in a lower tone, "Miss Miranda Tate was saying to me the other day that when we impute evil to the people we meet, we miss many a kind friend who is really coming toward us with outstretched hands."

They had reached the cemetery gate now, and he held it open for his sister to pass in. There were a few old people walking among the graves, and it seemed to Virginia that if her own dead were buried there she would feel more secure in this dreadful, dreadful world that had suddenly turned to a place in which you could trust nobody. Without a word she hurried to a bench and sat down, beckening her brother to her side.

"I've no doubt Miranda Tate knows it all, and wisdom will die with her," she said sarcastically; "but I should think you might be willing to trust your sister, one of the Virginia Lees, to defend herself from impudent men—yes, and her daughter, too. If you 're going to go and make friends with this O'Meara man after he has insulted both of us, why I don't see where we're to turn for a protector.''

"Oh, come now, sister," pleaded Kinney, "aren't you going it a little strong? I don't believe Hugh O'Meara could insult a woman—let alone a lady like you. Why, he's one of the best fellows—"

"That's enough," snapped Virginia.
"You men drink and carouse together and then each of you is a 'good fellow' to the other—and God help the woman who trusts her life to your advice or keeping."

It was out now. There fell a long silence, with Kinney sitting, head bent, staring at the gravel at his feet. An old lady passed them with a wreath over her arm, going down to lay it upon a grave.

"Merry Christmas," she said gently, and then she looked at their perturbed, working faces; "God bless you both."

She passed and left them, looking back once more to note that they sat silent and motionless. Some lovers' quarrel, she fancied, or perhaps a husband and wife who had fallen out. She was wise, with the wisdom of age, and she sighed to think how far she would be from quarreling if the dead whose grave she decked today could come back and clasp hands with her.

"Funny how people will do that-away," she murmured to herself. "They don't seem to sense that if we only love each other enough and are kind, nothing else makes any differ."

Meantime back at the bench poor Kinney was struggling to get out some broken phrases of confession and apology. "I did—I have—" he ejaculated. "When I had the grip the doctor said that some good whiskey taken three times a day would help me to get back to my work. Then I found that it cheered me up, and God knows we've all needed cheering, and I kept on and took more than I intended. I—sister, I won't do it again. With the Lord's help I will—"

"The Lord helps them that help themselves," quoted Virginia drearily. "And that's what you won't do. None of the Lees ever reformed after they set into drink. But it does seem to me that it was sufficient for you to sell our old home—let it go as you did—and bring us all to a place like this where we are evened with the seum of the earth, without adding the drink trouble."

She spoke as she did hoping to help him. She sincerely thought that the harder she struck the more likely she was to drive him into a righteous course.

"I promise you," broke in Kinney eagerly, "that it shan't happen again,
—I can quit—and I will."

"Well, you have to give up such associates as that O'Meara man, and the drinking crowd," went on his sister. It rankled in her mind that he had spoken kindly of the surveyor. And the deep root of her bitterness lay in the fact that she had herself been unjust to one who attracted her instantly.

"I'll give up any associate I've found in Kesterson's except Miss Tate," returned her brother. "I wish you could see more of Miranda Tate, sister; she would do you a world of good. I'm a poor failure, and when I repeat her words they don't have the ring that they did when she said them."

Virginia left his self-accusation uncontradicted. "I don't think much of her idea of making friends with all sorts of trash," she said resentfully. "Probably she doesn't come of particularly good stock, but it's hard on a Lee to be rubbing elbows with such as we have to in the factory. For my part

I prefer to keep myself to myself-and that's what I'd like to do with the children if I could. It breaks my heart to see the kind of creatures that May Lou is glad to be friends with, and I am scared to death about Frank all the time for fear he'll get into something awful. Oh, I look around here at these graves and wish I was lying in one of them and the children on each side of me in their own. I don't see what's the use of dragging out a few miserable years and then die. If we were all dead now and you didn't have us to look after, you could marry your Miranda Tate and be happy."

A guilty flush rose on Kinney's cheek, not that he had ever entertained exactly this idea, but ever since he had met Miranda the thought of his sister and his sister's children had stood between him and any effort he might otherwise have made toward winning the girl.

"Virginia," he deprecated gently,
you don't mean that. I'm a poor enough dependence for you — what would I be to offer a girl like Miranda Tate?"

Three weeks later, Virginia, her brother and Mary Lou came home from the factory at noon, hoping, though not very greatly expecting, to find on the table a meal of Frank's preparing. The house was empty and forlorn. Again the larder had been raided, so that there was little or nothing for them to Virginia hurried about scolding eat. and sharply reprimanding Mary Lou till they got something to satisfy their hunger. Then as the warning whistle blew she called to the others from the kitchen, "You go on-I'll have to be late again."

She was angrily conscious as she came through the dirty, fireless house, that she would be fined for being late, and that the money might have been used for a better purpose. As she stopped to lock her door and hide the key where Frank would be able to find it, Mrs. Scomp put her head out of the adjoining house and called:

"Hold on thar, Miz Preston. I've got something to tell you of."

Virginia stood impatiently in the raw cold of a January day waiting for the drawling sloven from next door to get to the porch edge. Mrs. Scomp raised her thin yellow face and looked up at her haughty neighbor. There was a suspicion of satisfaction in both voice and countenance as she announced:

"Yo' boy's in trouble."

"What do you mean?" cried Virginia, clutching her hands over her wildly beating heart and staggering to the steps that she might sit down for fear of falling. "What's happened to Frank?"

"Nothin' much," returned Mrs. Scomp in a ruminating tone. "Notin' worse than has chanced to my boys time and agin."

"Tell me—tell me," moaned the mother. "I can bear it if you'll only tell me quick,"

"Well, him and my boys and some others was over by the poultry farms whar they raise fine chickens, and they ketched some of the little davvles acrawlin through a hole they'd made in the fence and passin' out chickens an' aigs to the others."

"My boy a thief!" cried Virginia Preston springing to her feet. "It's not true! Whoever says so lies. He was just with the others—and they—"

"Aw—law—huh!" sneered the Scomp woman. "I reckon you want to lay it off that my boys done the stealin' and yo' boy was thar tryin' to git 'em to quit. The policeman took 'em all, anyhow. How about Frank stealin' from you? Oh, you needn't think I didn't hear ye hollerin' at him that he

was a thief 'cause he took some vittles out of yo' cupboard. Some folks is too biggity for their own good."

Virginia sat down again suddenly on the upper step of her home, and a great passion of weeping shook her. This was Kinney's work. This was what he had brought them to. And in that instant she could have struck her brother had he been present before her.

"Could I—might I assist the lady in any way? What is the matter?" came a deep, musical, hesitating voice from the roadway.

Virginia uncovered her face and looked up to see Hugh O'Meara standing with his hand on the post that marked the edge of their dooryard.

"I beg your pardon, Mrs. Preston," he said as soon as he recognized her. "I didn't know it was you. I hope you will believe that I shouldn't have addressed you had I known who it was."

She longed to say to him that she was sorry for her bitterness at that first meeting. Life seemed suddenly so terrible for her that she would have been glad of any human sympathy, whatever the root. But she choked when she would have spoken, and merely managed to make a meaningless gesture which might have signified dismissal, resentment, or apology.

Mrs. Scomp, however, was still to be reckoned with; her curiosity was insatiable, and her delicacy a minus quantity.

"Air you a friend of Miz Preston?" she inquired, drawing near to the new-comer.

"I should be glad to do anything serviceable for any member of the family," Virginia heard O'Meara say. "I'm a friend of Mr. Kinney Lee, Mrs. Preston's brother, and I am very much interested in the children."

He turned and walked away with Mrs. Scomp, that female evidently putting him hastily in possession of all the facts concerning Frank's disgrace. Virginia looked after them with a sort of dull wonder. He had spoken like a kindly man. He had alluded to Mary Louise as "one of the children." He didn't seem to be alienated nor discouraged at what Mrs. Scomp was telling him. Perhaps she had been hasty in her judgment.

Then it all came over her with a deluge of black despair that her only son was in jail, had been arrested for chicken stealing, and she got to her feet and stared about her wondering whether she should go to the factory for Kinney or make directly for the jail herself and see what could be done.

(To be Continued.)

Growth.

HENRY S. CHURCH.

Growth is common to all stages and conditions of life. We cannot point to definite periods or states and say that growth is here rather than there, for life involves growth, and the condition where one apparently ceases to grow and becomes fixed, is called death. Life always manifests itself in growth. Broadly speaking there are periods of life devoted more especially to different kinds of development, as the growth of the perceptions of the infant, the physical development of the youth, the mental and spiritual unfoldment of maturity. But growth there must be, all the time in one form or another. Life is a series of changes from inception to completion, and although we may try to hold back and stagnate, to remain stationery is impossible, the tide of events sweeps one along, and to buffet it is to be worsted.

Nor is this broad general law applicable to man alone; it is a fundamental principle of the universe. In order to have a mental picture of the scope and extent of this ceaseless law of change, imagine if you will, the myriads of stars and their planets wheeling silently through space, never two consecutive moments in the same relative position and never returning to it, and the millions of suns, radiating energy and light which they will never get back, and yet which is never lost. Even such a stable

body as our own earth, has had a life history of growth, having gradually evolved from a gaseous state through the fierce heat of liquid condition to the present solid state. And science tells us that even apparent inanimate matter is really made up of atoms in active movement, and that the element radium owes its extraordinary properties to the fact that it is now in a transient period of peculiar growth, and is gradually transmuting itself into something else. It is now generally held as true that all of our so-called stable elements have passed through similar processes of growth.

Turning to the many forms of life about us, we find incessant growth everywhere. The seed planted in the moist, warm earth, carries in its germ the picture of its prototype, and, answering the call of universal unfoldment, springs up into the best plant it knows how.

Let us look a bit further into the nature of growth. Its causes naturally fall into two classes, intrinsic and extrinsic, or internal and external. On the one hand is that mysterious, inherent intelligence resident in every atom of living matter, which compels it to unfold and express itself. The outward causes that go to shape growth are experience and environment. And how beautifully we see these external and internal causes

working together harmoniously. The lichen in bleak Iceland is born with an intense desire to gain support and sustenance from the rock, and lo! it finds the friendly rock at hand. The polar bear comes with a coat of fur adequate for the cold without which he could not live; the plant sends out roots with divine faith that they will find rich, moist earth, and it is not disappointed.

But when consciousness is born, other factors come in to disturb this perfect interaction between intuition, and experience and environment. Growth, as it appears to me as applied to human beings, means the operations of the impulses of the intuition and the conscious will, in conjunction with experience and environment. All these factors are constantly changing their relations, one to another, and as change implies effort, we with our conscious wills are trying constantly not to grow, but to dodge growth by shunning effort, and by so doing clash with the very laws of our being. If effort were not good for us, we would not find ourselves equipped with the means of making it. To me this is the Great Cause of all human discord and unhappiness. With our conscious wills developed we voluntarily turn aside from the lines of growth that our real selves would choose; -and of course the results are disastrous. Growth can only be harmonious in so far as there is perfect concord between the will and intuition. We may rest assured that to promote such harmony will take effort.

Where consciousness is lacking, this is, of course, impossible. When seed is spread broadcast, some falls on rich soil, and some upon sterile ground. In every seed, however, is the desire to grow into a perfect plant, and they all set about to do it, and each and every one does do it, when the environment is taken into consideration. Those that were ill-nourished had a hard time of it, and grew

into imperfect plants, but every moment and all the time, they were doing the very best they knew how, under the circumstances, so the final results with the handicap of environment taken into consideration, is really a perfect plant. The fierce Bengal tiger is always, sleeping or waking, the very best sort of a tiger he knows how to be.

But is this the method with most of us conscious human beings? Not a bit of it. When adverse circumstances, unfriendly environment and untoward experiences come, instead of living up to our highest ideals of what we ought to be, as any self-respecting tiger or well behaved plant would do, we are overcome and sigh, "Ah, well! What can I do against such odds? I give this up." thereby shunning the very things or trying to shun them (for if we dodge them once, we'll meet them again and must ultimately treat with them face to face) that come to us for our growth and development.

This is exactly what most of us human beings do, pervert our gift of consciousness. The fact that we are conscious, gives us the privilege of selecting the very best experiences and environment that will favor our highest development. It not only gives us the privilege, but makes it obligatory. For us, there is no excuse that conditions were such that we could not grow. We must so condition ourselves that we will grow. Herein lies the difference between conscious and unconscious life. The unlucky seed, dropped in dry ground, struggles to a dwarfed maturity and soon fades to a painless death, but with no discredit. But consciousness is developed so that we may choose those surroundings best suited for our growth, and if we refuse to choose, but still persist in breathing an atmosphere stifling to our highest ideals, then all we can expeet, and all we get is moral asphyxiation, with all its attendant suffering. Often we not only passively refuse to take the road our consciousness points out as conducive to our best growth, but actively set about to travel a path diametrically opposite to it, and then is the penalty doubly severe. This is generally done because all growth is attained only through effort, and a concomitant of our conscious wills seems to be to avoid effort. Therefore, with our increased intelligence, we set about to devise schemes to avoid this labor, to offer vain substitutes for it, and as it is through this effort that we must develop, by seeking to avoid, we only postpone the day of reckoning and in addition pay compound interest.

It is by reason of these attempted short-cuts to happiness that we constantly overlook opportunities that are invaluable in their possibilities for our development. When trouble does come, it is the act of wisdom to look it calmly, squarely in the eye, treat it as a friendly messenger, and being receptive to it, abstract therefrom the greatest good and therefore the least suffering. Difficulties and painful experiences are always beneficent opportunities for growth, if we only let them be, and are the cause of limiting our usefulness only in so far as we assume an antagonistic mental attitude toward them. For this reason, it is those persons who have suffered much and learned much through that suffering, that are the larger souls, and know most about real life. It is true that many beautiful characters live serene lives undisturbed by any great burden or cross, but have they really lived and felt the depth and broadness of existence. and developed ideals in the sense that the one has who has met pain and suffering and passed through the crucial experiences of life? Through these very things, a deep sympathy and love is developed toward all mankind, the true

depth of his soul is sounded, and the metal of his true self laid bare.

And it is richly worth the price. It is so with all of us. We all admit, on looking back at a misfortune no less than at a great happiness, that it has done us good and that our reward has been bountiful for the cost. All this does not mean that the only avenue of larger unfoldment is one of pain, for events of great happiness, chiefly made by the giving of happiness to others, are essential to high development.

And so it is that all suffering is occasioned by violation of the laws of our growth. It may be asked, how are we to know when we violate these laws? It is for just this purpose that we possess conscious intelligence. The lower forms of life do not violate these laws, because they cannot, they do not know how; and we, who do know how, must exercise this same higher intelligence to search out these laws. Eternal vigilance is not only the price of liberty, but of everything else worth while.

And here is where exercises in introspection are in perfect accord with the laws of nature. Going into the "Silence," is simply a looking in to this inner unconscious life and waiting and listening for intuition to give us directions for meeting apparent difficulties. The development of the power thus to turn directly within ourselves to this wonderful mediator and interpreter, the intuition, that stands between our finite minds and the great universal Mind, is a priceless gift, and an invaluable help to growth. One should live his conscious life so that it shall always be in perfect accord with this other subtle inner life, which can be done only by frequent communion with it. If one earnestly ask the way, in the stillness of his soul, there he will always find an infallible answer, which if carried out, brings peace and happiness. It is also equally true that if this inner voice is disregarded, inharmony and discord are the inexorable results.

So it is that one may grow in the best sense of the word, and yet always remain young. Nothing ages so quickly as a double life, living consciously what the soul does not desire. This is why we can never take for ourselves the standard of another. What is eminently correct for one is positively immoral for another. Each one must devise his own scheme of life, and follow it. To such comes the highest development and growth, and along with it perpetual youth. Youth, ordinarily speaking, is the period most susceptible to impressions and receptive to all new things. Retain this attitude, and one is always young. It is for this reason that some people are old at twenty-five and others young at seventy. Youth is the state of the soul of one who has never lost sight of his ideals, or trifled with his conscience.

The ultimate purpose of all growth is soul growth. By living up to our highest ideals today, we find that tomorrow brings us a still wider horizon, and we are encouraged to push on. But if we shun our better selves, we only fetter growth to that extent and make it extremely uncomfortable for ourselves in the meantime. Everything has its price, and a high plane of conscious growth entails effort to attain and keep it. It must be paid for in earnest living, and in following the light of our own conscience. The higher intelligence one has the better use is he required to make of it.

To attain growth, therefore, one must ever stand ready to obey the dictates of the inner voice, following it where it will. This is no easy task, as to do so often means the breaking away from old customs, lines of thought and even friends. But the cost should not matter; either one must grow or stultify. Each one is a unit placed here to work out his own problem and add its solution to the sum of knowledge. Thus we fulfill our destiny. And above all, let us treat every experience, of whatever nature, as a factor in our development, and surround ourselves as far as possible with a harmonious environment, saying with Napoleon, "Circumstances, I make circumstances!"

The Call of Toil.

The God of life, is The Lord of toil, And naught cares he if the tool Be anvil, or needle, or hoe, or brain, Or the toiler a sage, or a fool:—

The toil is the thing, for a man must grow O'er-topping his greatest work:—
The length of the fall 'twixt heaven and hell Is the length of a prostrate shirk.

The call's for a man with his task to-heel, And his aim, the good of his clan:— The height of the rise, 'twixt heaven and hell, Is the height of an upright man.

-Clara Bushnell Castle.

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XXVII.

THE NORMAL COLORS OF MAN'S PRINCI-PLES.

The Sukshma-sharira, or ethericdouble, third Principle, is under the rule of Venus: for it corresponds with Apas (water) and in color and tone with yellow and Mi. But, being composed of four grades of subtle ethers, the red and the blue Principles are present to form its negative violet. The moon is sometimes assigned as the ruling planet of this sheath; but are not all negative conditions influenced by the moon? I believe it will eventually be proved that they are. Violet is the color sometimes attributed to the moon-a marvellously translucent silvery violet, the hue that silver assumes in certain conditions-and her mysterious power over water has always baffled the scientist. There are no doubt very subtle and strong relations between the moon and Venus.

The spleens are the vital links between the gross and etheric bodies, for through them Prâna is brought forth upon the physical plane. The subtle spleen absorbs the vital currents and transmutes and changes them into the coarser particles that become in the gross body its "elemental lives," animating the molecules and cells. The positive connection of these shariras, through motor nerves. is within the medulla oblongata; and the negative union, through the nerves of sensation, is in the solar-plexus. Brown-Sequard says, "When a violent sudden emotion causes death, it is by the action on the medulla oblongata." The explanation is that the shock ruptures the union of the physical body with its double and thereby severs connection with the vital force. The thoughtful reader will recall in this connection the

prevalence of Apas—stimulator of taste—in the throat.

Besides these profoundly important centers, the little finger of the left hand is influenced by the etheric-double (through the spleen, as is the right through the liver; the little fingers corresponding with these organs), and it is this sheath which transmits all sense perceptions; hence, in it lies the mysterious power to receive them in abnormal ways, as seeing through the ears and smelling with the toes. By so much as one sense is weakened or dulled is the connection between the etheric body and its counterpart impaired.

One immediate benefit derived from practicing the breathing exercise for Prânâyâma, or control of Prâna—the exercise distinguished as the "Held Breath"—is that it invigorates and harmonizes all these immensely important connections, restoring them when disordered to their normal balance and union, and by so much as they are strengthened, strengthens the hold upon life itself.

The psychic breath is the breath of the spirit, and we cannot limit it to the thought-power setting into vibration the molecules of the nerve-cells. It is also the subtle breath of the etheric body through the pores of the skin. The purity and healthful activity of the skin thus yields in importance to no other function of life.

Since Prâna is the unifying and vitalizing force between all the Principles, the etheric body is subtly related to all, though most closely permeating, in the form of vapor, visible to psychic sight as a perfect shadow, the physical body of which it is both prototype and counterpart; for not only does it foreshadow coming disorders, but also it preserves in

its etherialized copy the mark of every wound or blemish even after they are effaced from the physical body. No surgeon's knife can sever the limbs of the etheric body, and it is this sheath that preserves the sensations of an amputated leg or arm.

The healthful, normal activity of this Principle is of immense importance, for it is the medium through which the higher Principles of the human constitution penetrate the lower ones, and are ever trying to elevate them. This effort, arising in Buddhi, is man's conscience.

All anaesthetics, narcotics, and nerve tonics disturb the connections and the flow of the *Prânic* currents between these two *shariras*, affecting first the brain connections which become partially paralyzed. The resulting low vitality of the visible body is due to this separation from its prototype; the double, half-withdrawing from the left side, where psychic vision *sees* it as a violet gray shadow.

Lower Manas is the fourth Principle and Vâyu sheath, under the rule of Jupiter; and it corresponds with two colors and tones according to the influence to which it yields. It is so prone to be ruled by desires that it is often called Kâma-Manas, and in this positive state it takes the complementary color of Kâma, green, with the tone Fa. When aspiring, and therefore receptive to vibrations from Higher Manas, it reflects blue with the tone Sol. This Principle is the thinking power of the physical man (the objective mind), functioning in the brain and nervous system. Through opportunity or ambition, a man may acquire marked intellectual ability without possessing even a dawning sense of the powers of Higher Manas. This is the condition of materialists, who may be strong personalities without gaining individuality, being complacently satisfied with the tremendous development of the lower self.

This sheath influences the corporaquadrigemina, another mark of its pronounced duality, the right ear, and "throat or navel," says Mme. Blavatsky; that is, blue vibrations above and green below. The battlefield of life is in this Lower Manasic sheath, where desires wrestle with Thought for empire over the Self. You know how the elevation of this thought power develops Will, and uniting with it wins the victory for good. No fact is truer or of more vital significance than that "everywhere man is what he thinks."

Higher Manas, the fifth Principle, is the Akâsha sheath, ruled by Saturn; and corresponds with indigo and the tone La. Its physical seats of influence are the pituitary body and the head as a whole. By the exercise of free will, it has a spiritual influence in the heart. When Lower Manas is completely under the sway of Kâma, or is absorbed in materialism, Higher Manas has little opportunity to betray the fact that it is the vehicle of immortal Truth and Wisdom.

It is this Higher Ego whose development Yoga practices encourage. All flashes of intuition, all inspirational conceptions which father inventions, manifestations of pure genius,—these come from Higher Manas, which as "part of the Essence of Universal Mind," has access to all planes of knowledge and power, and knows independently of the brain's reasoning.

Buddhi, the Soul, vehicle of Spirit, is the sixth Principle. Its Tattva is Anupâdaki; planet, Mercury; tone, Si; colors, violet in positive phase and yellow in negative. Its physical seats of influence are the pineal gland, right eye, a plexus between the shoulders, and the heart; and its spiritual influence is in the Sushumnâ. The spiritual earth-force is closely related to Buddhi, and its connection with

the subtle body is recognized by the colors of the latter which are a lower octave and reversed in activities as are all things reflected upon the physical plane of illusion.

You know the seventh Principle as Atma, or Spirit, and also as the Auric Envelope, or Egg. Its subtle Tattva, Adi, forming the Auric Envelope, envelopes and penetrates the whole body, and its source is a "Spiritual Sun" of which our sun is a physical "reflection," or more probably the vehicle. It manifests as white, or blue of such transcendent delicacy and illumination as only those who have seen the play of inner colors can conceive. Of course this Principle synthesizes all colors as it does all tones.

The rationality of this classification will be best understood, if the student draw a square beneath a triangle and place the sheaths on the lines in the following order: At the base of the square, Kâma, Tejas (write color and tone also); left side, Sthula-sharira, Prithivi; right side Sukshma-sharira, Apas; upper line (and base of triangle), Lower Manas, with green below line and blue above; left side of triangle, Higher Manas; opposite side, Buddhi; apex, Atma.

Notice particularly that this succession preserves perfectly the interrelations and paramount influence of sheath upon sheath as reflections, shadows, or rays one from another; and therefore does no violence to our previous conceptions of Tattvic activities, being reconciled to them.

With the yellow sheath above moulding its permanent form, and the red below thrilling it with its incitements to activity and emotion, it is most clearly demonstrable that the gross body corresponds with orange. The "states of matter" of these seven principles from one upward correspond closely with fluid or vapor, solid, liquid, gas, ether, Psychic Force, and Spirit.

The fundamental difference in the sheaths prevents the highest from acting directly upon the lowest. The medium of gradually increasing density is indispensable; and only as we purify and refine the lower physical sheaths do we fit them, through making them responsive. for manifestation of the real individuality—the Higher Ego and the spiritually alive soul.

The objective form is the only thing that is perishable; the ideal form lives forever. May we not draw the right and hopeful lesson from this fact? We have it in our power to work constantly for betterment, to improve our ideal form; and, by so much as we succeed, to externalize that betterment in our objective physical forms, which are the models of future ideal forms. This is the law of evolution, the law by which the atom is evolved to purer states and to higher power, developing the latent and potential energies, the wisdom and understanding to which our race is marching onward.

In reply to inquiries we append the following glossary of principal Sanskrit words used in Miss Fletcher's articles, compiled from Rama Prasad's "Nature's Finer Forces":—

Tatwa—1. A mode of motion. 2. The central impulse which keeps matter in a certain vibratory state. 3. A distinct form of vibration. The Great Breath gives to Prakrita (the undifferentiated cosmic matter) five sorts of elementary extension. The first and most important of these is the akasa tatwa; the remaining four are the prithin, the vaya, the apas, and the agus or tejas. Every form and every motion is a manifestation of these tatwas singly or in conjunction, as the case may be.

Tejas (or agni). One of the tatwas, the luminiferous (or sight) ether; its color, red.

Ahasa—The name of the first tatwa, the soniferous (or sound) ether. In this everything is, but is not

Prithini-The oderiferous (or smell) ether. Vayu-The tangiferous (or touch) ether.

Apas—The gustiferons (or taste) ether.

Prana—The life principle of the Universe and its localized manifestation; the life orinciple of man and other heings. An ocean of the five ratwas. The suns are the different centers of the ocean of prana.

Pranayamo—The practice of drawing deep breaths, keeping the indrawn air inside as long as possible, then breathing the lungs out as empty as possible.

Samadhi-Trance state. Sushumna-The spinal chord with all ramifications.

It is better to follow a saintly business man than a businesslike saint.—Purinton.

Clairvoyance and Auras.

By J. C. F. GRUMBINE, B. D.

Fellow of the Society of Science, Literature and Arts, London, England,

Under this general head six specific topics are discussed. They are concise, practical lessons on the realization of the clairvoyant vision and how to see auras. Auras emanate from both persons and things. These lessons are for the old and the young. The subjects

- A Power Supernormally Active, How To See Clairvoyantly, The Aura, Its Colors and Influence.

LESSON II.

HOW TO SEE CLAIRVOYANTLY.

Here is where the student takes a dive from solid ground into deep, almost unfathomable water, for to pass from things material to things psychical and spiritual involves a deductive method of thought or mentation which to most minds is foundationless and unscientific. True there is nothing sensuous about it. The senses are for the time put asleep or forced into inactivity and passivity. The phenomena and processes of the deductive method differ in quality from those of the inductive method. But who will now deny as Plato put it, and in the face of the findings of psychical researches that the deductive method is not as noble and as essential a branch of the science of psychology as the inductive? Aristotle, it is true, placed emphasis upon the inductive, but science needs both to prove knowledge to be divine.

Whatever conditions are given as essential to the realization of the clairvoyant vision space will not permit a lengthly elaboration. The process of transmutation is set forth in the relation of imagination to ideality, and the evolution of the one into the other by sublimity. The image or basis of all forms has its metaphysical seat in the imagination whence proceed the negatives which when photographed or materialized become matter forms or objects of sensation, while ideality is the seat of the idea, by which the ego or intelligence relates the spiritual or divine essence with the

- 4. What Colors Mean,
- Divination. Crystal Reading.

metaphysical image as manifest in physical forms. Sublimity as a faculty is the ability of the ego to disillusion itself of the form on the material plane, trace it to the image concealed in imagination. and thence to the idea hidden away in the ideality, and so entertain a spiritual conception by a deductive method of the correspondence existing between idea, image, thought or feeling and form of body (matter). So far so good.

Now the ordinary method of tranforming spirit into matter, ideas into images and forms is so popular and natural that the reverse will not seem nor be easy to the ordinary person, because the ego habituated to the old way (Adamic) of thinking and pouring its vitality and nerve force into these moulds will not take kindly to the introgressive process of transmutation. Yet this it must do.

In order to succeed, the first condition to fulfill is aspiration. By aspiration one generates spirituality and by the spiritual life one makes the egress from the desire world and sensational pain and pleasure not only easy but delightful. Besides the mind is purified and simplified and old habits of thought will no longer dominate or obsess. This is all important. Concentration, which is the second condition or step, will follow and will not be difficult. Suppose I have a sweet tooth. I must so aspire that in place of the sweetmeat which I covet I shall love the subject for which I am aspiring; then the concentration will not be disturbed or marred

by a spoiled appetite, nor an ego bent on destroying itself on a candy obsession.

Spirituality as the result of aspiration will free the will of that karma and enable the ego to rise to unknown, undreamt of heights. Spirituality will do for the heart and life what sublimity will do for the intellect and will, and the ego, liberated, will function on a more interior, ethereal plane, making psychical phenomena possible. Here I must remind the student that as Paul put it, (and he saw clairvoyantly and taught that faith or clairvoyance was the evidence of things unseen), spiritual things must be spiritually discerned. Sensuous phenomena differ from spiritual radically in the quality of their appearances, and comparisons will prove my claim. Superphysical phenomena are more spirituelle in character than either mental or physical and approach the forms of visions.

Results cannot be forced, and in connection with the application of these simple conditions I would urge the student to secure my larger book on the subject and courageously, conscientiously apply all other necessary conditions.

Aspiration and concentration by the deductive method of translating thought and feeling from matter to spirit, sense to ideality, form to consciousness, desire to spirituality, and of sublimating and transmuting the image and idea of objective things into the essence of their subjective and spiritual correspondences, will afford the student by practise a knowledge of the supernormal life and a full realization of the clairvoyant sight and vision. This cannot be acquired in a moment, perhaps not in a month, but by putting into daily practice the formulae the result is certain. All persons possess clairvoyance to a degree, and that degree can be enlarged, so that while the normal sight is intensified the three forms of clairvoyant sight will become demonstrable.

Briefs.

BY WILLIAM E. TOWNE.

- * * It is often a mighty good thing to consider the "other fellow's" opinion. When you only consider your own point of view for a long period of time, you are quite apt to get set in a rut. You sort of crystallize.
- * * Work seems primarily to have been designed as a means of selfexpression, and self-expression is really play. When work ceases to be a means of self-expression it becomes drudgery.
- * * In any event the will should always go with the work. To set your will against your work results in much harm. You thereby set up vibrations which draw to you much in the line of experience that you do not desire. For when the will and the hands work at cross purposes you become a "house divided against itself."
- * * * "Whatsoever thy hand findeth to do, do with thy might," that is, with your consciousness working as a unit. For when your mind rebels at what your hands do, you are on the road to disintegration.
- * * * When mind and hands work in harmony and accord you are training yourself to a higher degree of efficiency and fitting yourself for something better.
- * * * One method of helping on the solution of the race problem in the South is suggested by the motto of Samuel Huston College (colored) at Austin, Texas. When the college opened seven years ago, there was much opposition from white people in the vicinity, but the entire body of teachers and students adopted as their motto, "Strive always to treat others better than they treat you," and so successful have they been in living up to the spirit of it that "the best people in Austin are now their

friends, and have helped them in many ways." Both blacks and whites might well adopt a similar motto to advantage.

- * * Lincoln Steffens hits the nail squarely on the head in his article in current Everybody's, when he says that the great need back of all political reform is the need for a truly representative government—a congress which shall really represent the whole people instead of "the system."
- * * The life of man is being developed from day to day in accordance with an eternal principle. In proportion as we express that principle perfectly, do we realize health, happiness and success. If we do not make of ourselves good mediums for the manifestation of the Principle of Life, we fail.
- * * The intellect alone cannot bring us health and success. These are largely a result of faith, and faith works independently of the intellect. Indeed, an over-developed intellect is often a serious drawback to a simple faith. The intellect acts as a balance wheel, and too much intellect retards the free and onward progress of the individual.
- * * How shall we cultivate faith, assuming that we have lost somewhat of the faith that goes with childhood? By going back to nature and the Life Principle. By forgetting self and entering into something of the quiet and peace and largeness of nature. By letting the soul develop and expand while the intellect becomes more passive. Whitman expressed the idea in the following verse:

"Swiftly I shrivel at the thought of God, At Nature and its wonders, Time, Space and Death,

But that I, turning, call to thee O soul, thou actual me,

And lo, thou gently masterest the orbs, Thou matest Time, smilest content at Death, And fillest, swellest full, the vastnesses of space."

- * * Through the subconscious mind or soul we become related to the universal. We may partake of the universal peace and sufficiency of nature and become related to its all inclusiveness.
- blame for the lack in our lives; the intellect is always popping up at the wrong moment and saying, "it can't be done," just as faith and consciousness are becoming fixed in the direction of truth where the thing in mind can be done.
- * * The average intellect knows little of the powers and possibilities of the sub-conscious mind or soul, so it (the intellect) is apt to stand between the subconscious and the outer plane upon which it finds expression, in such a way as to prevent harmony and progress.
- * * * For instance, in most cases when the intellect tries to regulate or control the subconscious processes of the body-digestion, circulation, breathing, etc., unless great care is exercised the normal action of these functions will be thrown out of harmony. When a man begins to think and reason about his stomach and his food he is already on the high road to dyspepsia. The very act of turning the objective thought currents continuously in the direction of the stomach and watching symptoms makes oneself conscious and doubtful of his stomach's integrity and ability to perform its work. This attitude of mind precedes weakness.
- * * The office of the intellect is not to usurp the functions of the sub-consciousness, or to directly regulate and control the objective personality, but rather to arouse the subconsciousness itself to action. The intellect only sees. The subconscious mind acts.

More love to thee, oh, mankind, more love to thee.—E. T.

Netop Notes.

BY WILLIAM E. TOWNE.

We have the garden safely (?) fenced with chicken wire (fine meshed) forty-eight inches wide.

The ground about Netop is rather uneven, hence it comes about that there are numerous hollows where a decided gap occurs between the bottom of the wire and the earth. Woodchucks are shrewd enough to take advantage of these places to gain an entrance to the garden, so it is necessary to pin the wire tight to the earth in the center of each hollow. This I do by means of forked sticks hooked over the wire and driven snugly into the earth.

We recently remained over night at Netop for the first time this year, and while we were eating our vegetarian supper-as we New England country people call the evening meal -a whole family of mice came to call upon us. First a young mouse took a preliminary slide part way across the floor, and then stopped to gaze at us with round, bright, unwinking eyes, apparently astonished at the glare of the lamplight. He finally concluded that everything was safe and proceeded to forage all over the cabin for food, even running over my foot in his zeal. Then we heard a little thud over by the door, and there was another mouse who had just plumped down from the sky, or some other place. A few moments later we heard a scratching on the back screen door, and upon investigation found the old mother of all the mice trying to make her escape. Evidently her trust in humanity was not as great as that of her progeny.

We finally left the doors open and "shooed" out as many of the mice as possible, and then plugged up all the holes we could find.

Mice will not trouble a perfectly clean house, that is, a house where nothing is left lying around which they can eat, no crumbs, seeds, meal, etc. So we set to work and placed everything eatable in tight boxes and cans, and hope to be free from future visits from these little muss makers. They even ate the ends from a pair of shoestrings, with a keen relish I suppose.

"The dogwood in the fringes of the wooded land reveals

The glimpses of a sheeted ghost that through the forest steals."

* *

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By far the most beautiful flowers of the month (May) were the large white dogwood blooms which were everywhere. Some of the dogwood bushes around Netop are ten feet high and bear large, pure white blooms, three inches in diameter. They last for a long time.

Then there was plenty of the beautiful wild columbine, "dancing in red and yellow petticoats"—red without, yellow within. This flower loves rocky pastures. It never seems to care much for smooth open land. It grows all about ledges and on rocky sidehills. Its five spurs are rich in nectar, so deeply stored that the bees often have to nip holes in the tips of the flower before they can extract it. Only the humming bird is able to drain each flower without effort.

One day I went a little way up on the sidehill toward the mountain, to investigate an especially fine specimen of dogwood in full bloom. This sidehill is a perfect jungle of young growth, raspberry bushes, ferns and wild vines, the timber having been cut a few years since. Just as I was nearing the dogwood, a large brown bird flew up and alighted on a tree only a few rods away. I searched about carefully and found two quite large brown speckled eggs lying on the dry leaves in a little depression at the foot of a bush. I expect the bird was a whippoorwill, as they build no nest, and this one answered to the description of whippoorwills given in our bird book. She was colored much like a grouse or partridge, and was so near like the dead leaves and brown earth in shading that you would be apt to pass her by and never notice her in the deep woods if she were to keep quiet. Another thing that makes us sure the bird was a whippoorwill is the fact that we hear these birds singing around Netop whenever we are there late in the evening. When the two speckled eggs are hatched I may be able to get a picture of the young birds for use in Nautilus.

The phoebes who each year occupy their nest under the eaves of our cabin have a growing family of funny, fuzzy youngsters with apparently marvelous appetites.

* * * * *

The plentiful supply of rain in May (the wettest May for thirty-eight years the records say) made our garden thrive unusually well. The soil is very light and requires lots of moisture.

We have sweet corn ten inches high (June 1) six rows of onions with tops four to eight inches high, late peas, pole beans, squashes, beets and okra. So far we have seen no signs of woodchucks about the garden, although I found the residence of one under a big rock up on the side hill.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen someone find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the best letter or portion of a letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

-EDITORS.

Success Letter No. 126.

The highest success is attained only as we are true to our own nature; too often we allow conventionality to sever the cords that bind us to the Infinite.

School life, church life, business life, social life, conspire to destroy individuality-the most precious endowment we possess; too often we hide our best impulses and "live in a shell" to all our immediate associations.

No two blades of grass, no two leaves upon the tree of the forest are alike in all particulars. Then why should we cut our clothes, our habits or our opinions by the same pattern and thus become automatons of custom? As the infinite variety in nature results in harmony, so there is an indefinable charm in

If we were more natural, truer to the voice within, we should be more successful socially and financially, and more progressive in body, mind and spirit. Let us cherish our ideals, cultivate originality and retain our individuality. Emerson says: "A man should learn to detect and watch that gleam of light which flashes across his mind from within more than the luster of the firmament of bards and sages."-California.

Success Letter No. 127.

As a rule of the greatest importance for success I should give this, "Don't hurry." It is not the only thing necessary to observe but I believe that it is the most generally neglected.

Whatever means you employ to win success don't hurry any of them. Give them all the time they require for perfect accomplishment. Your future efforts will not then be so easily marred by the imperfection of previous attempts.

Be content to wait for realization, also. Do not be in a hurry for results. Wait for your fruit to ripen naturally before you try to gather it. Success too quickly grasped is apt to be ephemeral. Get-rich-quick people generally get poor quicker. Do not be lazy and let the right time pass, but be patient and calmly expectant till the right time comes. Hasten, but hasten slowly.-E. J. BOWTELL, Olneyville, R. I.

Success Letter No. 128.

All success is the result of many failures met and overcome. No failure is final unless we choose to leave it unconquered. The Atlantic cable was pronounced a failure by the commonplace crowd when it broke soon after it was first built, yet it stands today a monument of success, thanks to the few great minds that were taught but not daunted by a temporary failure.

A child learns to walk by falling repeatedly, but Eternal Life takes care that the little one does not lose hope but keeps on trying. The same power is anxious to help us and will do so when, like the little child, we trust our desires and ability.

In meeting failure we should look within for the cause, as nothing happens by chance or accident, but is the unerring result of some

Why does a sculptor carve a beautiful statue? Because he has a beautiful model or ideal. Our ideals are the beginnings and cause of our deeds, and ideals must be perfect and held to persistently each step of the journey between conception and realization.

By doing our very best each minute, working as though that minute were the whole of time, striving to excel, not others but ourselves, we may forge a chain that, when finished, will be a success, because it is a success every inch of the way.-HELEN STEDMAN, New York Success Letter No. 129.

Ambition, detail, thought and action, action, action, action; these are the figures on the dial—the secret combination—that will unlock the doors to success.

Ambition is one of the great forces that must back all our endeavors. Ambition and elevating thought are two of the great forces that make us what the Creator intended us to be. However, in our race for success, morally, physically and financially, or either, detail should not be lost sight of. "Do well the little things now, and great things shall come to thee asking to be done." But we must actwe must work and never give up-we must "keep a-going." Nothing is still that has life, it is the law of nature. The waters of the heaven descend to earth, evaporate and ascend to the clouds, condense and fall again. So it is with mankind; we must move forward or backward. Therefore to attain success, we should never be satisfied with our progress; our ideals should always be advancing. As we catch up with an ideal, a new and loftier one should and will form, so that an unrealized ideal will always be attracting us onward and unward until we reach our goal-Success.-W. E. WINNER, Chicago.

Success Letter No. 130.

In a recent new thought article I read the words, "God's love is so great and so powerful that it saves to the uttermost, when all its conditions are fulfilled." To fulfill the conditions of God's love is then the highest attainment, the greatest success we can aspire to. To love as God loves is to love ideally,-to blend human and divine love, and give it freely. To gain for ourselves the benefit of this love we must live according to our highest conception of love. "For love is the fulfilling of the Law." This love heals the sick and frees from all unhappy conditions. It leads to the only success, in which there lies no regret, no vain ambition. It is the highest good we can attain. When we love as God loves we have reached the Kingdom of Heaven. This is the success that remains with us always, that nothing can change, no adversity scatter,a possession more priceless than rubies.-R. M. WARD, Plainfield, N. J.

Number 121 received six votes last month, and none of the others over three. "Brownie" will therefore please advise us where to credit the two yearly subscriptions to Nautilus to which she is entitled.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desires except all the world share with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world—

Including yourself.

Will you join all the readers and the editors of The Nautilus in daily periods of Whole-World Healing? No memberships, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of The Nautilus. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege: That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is The Cosmic Consciousness,

Which includes Health, Happiness and Prosperity to every Creature.—The Editors.

Key thought for daily meditation:-

I know I have the right to draw from the universal all I would to fulfill any upward, noble longing of my soul; and I know I shall receive, if I harmonize myself with the throbbing vibrations of infinite force. That harmonizing, however, is my task, my responsibility, and my joy.—Floyd B. Wilson.

THE FAMILY COUNSEL.

"Oh, wad some power the giftie gie us.
To see oursel's as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

N

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!

A. H.—To go with conditions is just exactly the lesson that you need. If your sister would have you go with her a mile, go with her two miles, and do it willingly. Ditto with other people around you. That is, in matters in which they are personally concerned, in which they have personal rights. There is no saying truer than this, that all the world stands aside and makes way for him or her who knows where he is going. When you have a purpose you can work it out yourself, and all the world will keep out of your way and let you do it. The world will do better than that—it will help you along on the road you desire to go. But when you begin to boss other people around, and tell them the road on which they are to go, you are transcending your rights, you are interfering with the orbit of activity of other people, and you are doomed to everof other people, and you are doomed to everlasting disappointment. The main trouble with you is interference! You think you know just "how fur" everybody ought to "wiggle his finger." You look on the *outside* and form your judgments from appearances. This is always unjust judgment. You've got to get down to the center of yourself, and your judgments will be transformed. Hands off everybody but be transformed. Hands off everybody but yourself. Don't try to govern circumstances and "shape everything more definitely." You can't do it, and you are only bucking against the stone wall of fate. The kingdom for you to command is within you. Do your best and have faith that in some unseen way your desires will find their gratification. Bear the fruits of the spirit—love, joy, peace, long-suf-fering, gentleness, meckness, faith, temperance. You are a very intemperate person! You work yourself to death, and you work everybody else to death that will stand for it. Your sister stood for it for awhile, and then she rebelled. You call it a whim! It wasn't a whim—it was a case of self-preservation. Instead of beating your head on the floor, tearing your hair because people don't understand you, you've got to learn to be still and understand yourself and other people. Then you won't hurt yourself thrashing around in your environment. That is what you have been doing—hurting yourself by running amuck, butting against other people in their orbits! The only cure for you is to be still and know that ALL THINGS are now working for good to you as well as to others-working together

for the realization of your desires. Be still. Be still. Shed no more tears—tear no more hair! Be still and let. Peace be unto you. And from peace will grow up all you have desired, and more too. "In quietness and confidence shall be your strength and success." Be still and know.

C. B.—You ask, "When you first conceived the idea of publishing Nautilus did you consult anyone about it? In matters of such importance should we firmly stand alone, depend on the subconscious to direct us, and then act? Or should we ask advice of friends whom we feel we can trust?" I asked no advice from anybody as to whether I had better publish Nautilus. For the first time in my life, I had no impulse to ask advice of others. I let the plan grow in my mind until all details that I could foresee were plainly developed. But this does not mean that I mentioned my idea to nobody. I had to hunt up a printer and find out cost of printing. I went to Lucy Mallory to know how I was to get a list to mail papers to, and to the postmaster for information about rates. But to nobody did I unfold my plan and ask, "Now, don't you think I can do it?" or "Do you think I can?" I asked for information where I thought I could get it, but I kept away from those who had only advice, not information to offer. Do you see the point? If you need the approval of others as an impetus you haven't "got it in you." If you can be discouraged by advice you haven't "got it in you." But if you have got it in you, you will instinctively avoid having "it" clouded by any sort of opinions of others. You will want to flock by yourself and let the plan develop.

Another Demonstration:-

She wasn't rich, and she was trying to arrange her own house to look artistic without the aid of an artist. After many attempts she gave up, saying, "I can not be an artist, so I will do better still. My home shall look home-like." And with renewed courage she went to work. The result was more discouraging than before. Things looked worse and the children became more trying.

worse, and the children became more trying. "I see," she said, "I can never make my home look as I wish, so there is only one thing left to do. I shall make everybody so happy that they will forget to look about," and she planned a happy evening for the family. The husband's first words upon entering the house were, "Why, how homelike everything looks!" And the foolish little woman had to tell him everything at once, and the wise man smiled and said, "Only another evidence of the allness of mind, my dear."—
EUNICE HARRIS, Star, Neb.

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

Ambassador Wu Ting Fang Banquets and Talks About Sciatica, etc.:—

The recent uncooked food dinner given by Mr. and Mrs. Eugene Christian, food scientists, of 7 East Forty-first street, New York City, in honor of Ambassador Wu Ting Fang and Elbert Hubbard, the Roycrofter, marks another mile post in the progressive march of food reform. The dinner in itself was exceedingly unique, but its most distinguishing feature was that it served as an occasion to bring together an assembly of fifty guests in world-wide fields of action. Among those attending were Minister Wu Ting Fang, one of the world's greatest diplomats, a vegetarian and advocate of uncooked foods, the Consul and Vice-Consul of the Imperial Chinese Legation, John C. Have-meyer, the old sugar king, Samuel Gardenhire, Arthur Rule, Charlotte Perkins Gilman, Miss E. Mason, the head of the famous Castle School of Tarrytown-on-the-Hudson, Madame Di Riviera, the brilliant leader and speaker on woman's suffrage, Alexander Black, editor of the New York World, Dr. Slawson, of the Independent, Nixola Greely Smith, the granddaughter of Horace Greeley and one of New York's most distinguished literary women, Miss Edith Thompson and the hosts, Mr. and Mrs. Christian, authors, food scientists and leaders in this new food movement.

Elbert Hubbard told the banqueters "How to Keep Well Without a Doctor." In the course of his remarks, he said: "I studied medicine for years. My father practiced for fifty years, but he didn't practice on me, if he had I would not have been here. The Fra gave the following rules for keeping healthy: Don't over-eat, don't under-breathe, take two hours of open air exercise every day, get the sleep habit, get the work habit, don't give the wood pile absent treatment, get the study habit and get the love habit, get healthy and you will be in love with the world and it will reflect back to you the same image."

The last address was that of Minister Wu. In part it was as follows:

"I am pleased to note the growth of the vegetarian movement and think what Mr. Christian is doing is worthy of our support because his creed is not only to abstain from eating flesh and cooked food, but also to abstain from drinking alcohol, as is evidenced here tonight. I am glad to see that the question of uncooked food is now attracting the attention of the world. My interest is intensified by my own experience which I will now relate. About five years ago when I was in Pekin, the subject of diet was brought to my notice, in the shape of a book written by an

American lady. She sent one of her first copies to me and upon reading it became so interested that I decided to investigate the subject. In her book she strongly urged people to give up flesh food, to give up smoking and to abstain from the use of all sorts of strong drink, but I was sorry to find that she also urged people to give up coffee and tea, which, as you know, is our national beverage. I read this book carefully, but I could not swallow all she said. It was too much, especially the part regarding the use of tea. She said tea was poisonous, containing tannin, and in coffee there was caffein. I thereupon entered into a long correspondence with her and finally she refused additional proof to support her arguments, but got eminent doctors, both American, and European, to support her arguments, and while I thought that what she said was practical and productive of good, the reason I did not at once follow her advice was because I was the victim of many complaints. I caught cold once or twice a month and had other troubles, but the worst complaint I ever had was sciatica. This was dreadful. I don't know if any of you have ever experienced it. It is worse than rheumatism and gout, and in my case was positively the worst thing I ever had. I have been troubled with it more or less for twenty years. At first it began in minor form, only a few hours of pain and then it would pass away. Then as years passed along it grew more frequent and became longer in duration, until about five or six years ago when it came on it lasted almost six or seven days, and caused me to suffer the most ex-cruciating pain-I could not sleep at night Then the most peculiar part was its resemblance to a barometer-very accurate when bad weather was imminent, in fact, a certain precursor of bad weather. I consulted Chinese and European doctors and took all sorts of medicines, but could not get cured, and so when I again read the book of this lady friend of mine which stated that if we gave up flesh food and strong drink, coffee and tea, ninety per cent of the diseases that we are subject to would be cured. I gave the matter a great deal of consideration, and finally made up my mind to give it a trial. I at first reduced the quantity of meat that I was in the habit of eating, and after some time found that the pain was not so severe when it came on, so I abolished the use of meat. Now I find that after two years of abstinence of flesh eating, liquor, tea and coffee drinking that all my former complaints, including sciatica, have been entirely cured. Why should we grow old so fast? I am sorry I did not know of this uncooked food doctrine until five years ago. If I had known it ten years ago I am sure I would not have had a gray hair on my head and I am determined that from this time on no more gray hair will grow upon my head. Joking aside, since I have adopted this natural food diet I feel myself not only cured of my former complaints, but I feel stronger, healthier, and younger in spirit. I feel twenty years younger—and I attribute it all to the following of this diet together with a reasonable amount of physical exercise.—One Who Was There.

Another New Thought Play:

You can't afford to miss "The Servant in the House!" You and William should travel to New York to see it, if for no other purpose. It is not merely that the play is spiritual in its trend, and uplifting-it is such a wonder of wonders to think that its grand simplicities could make a Broadway success! And we have been supposing that nothing but shapely legs and plenty of them could catch and hold Broadway. Isn't it shameful, the way we underestimate our kind and miscall our brothers and sisters?

I had a lengthy and very pleasant talk with Mrs. Augusta Stetson, the head of the First Christian Science Church here in New York, and she told me that the scientists feel strongly that the stage is a wonderful adjunct in the uplifting of humanity, and that while she hasn't been three times in a theater in her life, she has earnestly worked on the spiritual plane for just such an answer as this play is.—GRACE MACGOWAN COOKE, New York.

The New Thought Convention in New York:-

I am sending you a report of the New York New Thought Conference held here in New York, under the auspices of the New Thought Church and School of New York and Boston. The reception was largely attended, and the

hours filled with a program of especial merit, many well-known musicians participating.

There were many strong creative thoughts given forth at the conference, and the tone of the meetings was powerful and constructive; and through all was a very marked note of universal harmony.

Speakers from many well-known thought centers gave their interpretation of the application of new thought to daily life, and everyone who listened was benefited by the comparison of methods, and received a better and stronger idea of how to live the life, and practice the new thought teachings. JULIA SETON SEARS, M. D., Carnegie Hall, New York.

With this letter came newspaper reports of the convention, which was held May 10 to 12. The Sun gave a column or so write-up in which Elizabeth Towne and the solar plexus figured at great length! Elizabeth wasn't there, though she was invited and wanted to go. But a great many others were there, including Ralph Waldo Trine, Elbert Hubbard, Eugene Del Mar, Edwin Markham, Ella Wheeler Wil-cox, Floyd B. Wilson, Dr. C. O. Sahler and a host of others. Mr. Wilson says the big hall was crowded every day, even during a Hub-bard lecture in the hall above the convention hall, and that the meetings were a great success.-E. T.

Another Letter from Virginia:-

The Nautilus for March contains a letter from Virginia which I feel should not be permitted to go uncommented on, for it will be read by many who have no possible means of knowing that it is most unfair and untrue of the great majority of the colored race. I have no desire to contradict its truth as to the village of Gladys, Virginia, whence it came, as I have never been there, but, as the Century dictionary gives the number of inhabitants there (presumably in 1897) as "about 100," it is evident that the few negroes it contains now are but a drop in the millions living in the South

The writer says: "If they get a dollar a day, they will work only one day or two at most, in a week. If you pay one fifty dol-lars a month he will work one month and hibernate the rest of the winter. They will work a little, just enough to live on in the simplest manner. They are thriftless-hopelessly She makes no exceptions, but cheerfully lumps the whole race in one basket and dumps them on to the "hopelessly thriftless" heap. It is this injustice at which I protest,-this judging a race by a few of its numbers and those the worst instead of the best. No wonder Booker Washington pleads that his race be accorded the justice the white man claims— "that he be judged by the best of his race, not by the worst of its numbers.

Now, how do I find it here in this city of over seventy thousand inhabitants, about onethird of whom belong to this "hopelessly thriftless" race? The laundress I employ not only does my own and my husband's washing, but that of two other families on this street and the entire work of a white family of three persons-and she does it all well. If I go to a store to order goods it is a black man who delivers them; it is a black man who takes the orders for the grocery, the baker, the butcher, and a black man who delivers what is ordered and collects the bills; if work is to be done on the place, it is a black man who comes to do it; street work, much of the carpentering,-in fact, all kinds of work is being done in this city by colored men every weekday in the year. The hundreds of teams loaded with garden truck which go past every day were loaded by negroes, are driven by negroes, and other negroes receive the loads at the wharf. And many of the loads have come from the farms of negroes. In the bank the other day I saw a negro coming from the vault with bags of coin. No, he wasn't a thief, he was a trusted employe of that bank. At the post office I saw a colored boy buying many dollars' worth of stamps, and he counted both the stamps and the money as carefully as a white man would. Somebody was trusting him. In fact, in every place and in all positions I find both colored men and women busy. I asked at a leading store to be directed to a dressmaker, and expressed a wish for one thoroughly competent. I was given the ad-dress of a colored dressmaker, with the com-ment: "You will find her perfectly reliable."

The fact is a very large number of colored men and some women either own their own farms, their business and a home, or else are on the way to such ownership, and this with wages that would be called starvation in the North. Of course, there are loafers, but they are not confined to the blacks, either men or women; and as long as they are daily and hourly impressed with the fact that the white race is vastly their superior, is it so very

Fully Nourished.

Grape-Nuts a Perfectly Balanced Food.

No chemist's analysis of Grape-Nuts can begin to show the real value of the food-the practical value as shown by personal experience.

It is a food that is perfectly balanced. supplies the needed elements of brain and nerves in all stages of life from the infant, through the strenuous times of active middle life, and is a comfort and support in old age.

"For two years I have used Grape-Nuts with milk and a little cream, for breakfast. I am comfortably hungry for my dinner at noon.

"I use little meat, plenty of vegetables and fruit, in season, for the noon meal, and if tired at tea time, take Grape-Nuts alone and feel perfectly nourished.

"Nerve and brain power, and memory are much improved since using Grape-Nuts. I am over sixty and weigh 155 pounds. My son and husband seeing how I had improved, are now using Grape-Nuts.

"My son, who is a traveling man, eats nothing for breakfast but Grape-Nuts and a glass of milk. An aunt, over seventy, seems fully nourished on Grape-Nuts and cream." "There's a Reason."

Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

strange that some of them should think it quite proper to follow its example?

Recently I spent some time in southern Georgia. My hostess, a lovely Southern lady, (daughter of a large slave owner), had a housemaid who, eight years ago, she selected from a "gang" working in a rice field. She taught her to cook, to care for the house, wait at table,—in fact, educated her as a maid should be educated. She does all the work with the exception of the laundry; there are four in the family, and, as oldtime Southern hospitality prevails, the house is never without one or many more guests. My friend happens to have some fine diamonds, and it is to this maid that they are entrusted, along with the money for current expenses, when my friend goes away camping and on picnics.

I visited another Southern home, and a supper given to a party of fourteen was one a Massachusetts woman would be proud to offer her guests, and was served by the two negro servants as well as I ever saw the most elaborate meal served on Commonwealth avenue. I asked about them and was told that neither was over twenty-two years old, both had been taught by the hostess, and they had been in

her family some years.

The husband of my friend employs a very large number of colored men, and some of them earn, at some seasons, three or four dollars a day. Nearly all of his men own their own homes-little white "cabins" with some acres of ground, have cattle, horses, and some are putting money in bank. They support schools, churches, and take newspapers, and buy some books. If they cannot read their children can. The only complaint that I heard from any white person was this: "The women do not like to go out to service when their husbands earn so much." But, under similar conditions, do white women like to do that? Another thing: My friend drives, often

alone, all over miles and miles of that country, with very few white inhabitants, meeting negroes at every turn, and never has she or any other white woman been molested.

"An exceptional condition?" I could repeat this about many other places if you had space and I had time. Just a few words more:

The race has enough to bear when fairly dealt with, and there is plenty of prejudice among those who know only a little about them and that mainly second-hand information. Let it not be written down by the Recording Angel that we who read "new thought" literature, let alone those who stand as exponents of it, have ever added a straw to this heavy burden.—Lida Delano Cram, (Mrs. Aaron M. CRAM), Norfolk, Va.

Socialism in Tahiti:-

Down in the little island of Tahiti lives a subscriber to Nautilus known as "the Nature He resides mostly in the open, and as a rule wears only enough clothes to keep out of jail. In a recent letter to Wilshire's Magasine Mrs. Jack London gives a very interesting account of the Londons recent visit to Tahiti:
"When we first sailed into the harbor of Papeete," she says, "we noticed an outrigger

Mention NAUTILUS when answering advertisements. See guarantee, Page 5.

By the time this magazine reaches our readers Oregon will have registered another vote on the question of woman's suffrage, Colby quotes Oregon's governor as saying: "I hope that this state will give women the ballot, and that every state will do it." May his hope be realized in Oregon before our next magazine reaches you!—E. T.

canoe coming toward us, in the bow of which stood a tall and picturesque, scantily clad white man, bearing a dingy red flag on a bamboo stick. It was Ernest Darling, the Nature Man, who deserted California a few years ago for a climate that would better suit his need for a simple, outdoor life. But the red flag—what was that for? We knew what it meant to us; but what did it mean to him. 'Why, Socialism, of course!' he replied to Jack's question. So it was true: the Nature Man was standing for the red banner, and in Tahiti, of all places!

"It was through his efforts that the delivery of 'Revolution' in Papeete was brought about; but it was a hard undertaking for the Nature Man. They are very particular about many things in Papeete, and public speaking is one of them. Permission must be obtained from the authorities before any meeting can be held. So Darling set about gaining permission for Jack to give his lecture. First he went to the chief of police, who looked very serious and referred the matter to the governor, who, in spite of the fact that 'Revolution' had been read at the great universities in America, said that before he could grant his approval he must see the manuscript from which Mr. London would read. This Jack declined to allow.

"The governor finally gave in; and then came the difficulty of securing a place for the affair, for the owners of halls were suspicious and unwilling to risk their reputations by allowing anything out of the established order of things to go on under their sanction. The only hall that Darling could get was the Folies Bergéres—the 'Orpheum' of Tahiti, a place of hula-hulas and beer and cineomatographs. Even the Martinique manager of this vaudeville palace of rough boards and draughts had his scruples about a Socialist lecture, but at length consented, and the Nature Man did the advertising in hand-made posters about town.

"The audience was gathered, the lecturer had arrived, when it was discovered that everything would be illegal and the lecture would have to be called off unless three chairmen could be scared up to conduct proceedings. So the American consul offered his services, and was joined by Mr. Drollet and Dr. Casseau, the three representatives of law and order occupying the stage with Jack. The chief of police was present, having continually interpreted to him the lecture as it progressed, much to the disgust of the audience which sat between the speaker at one end of the hall and the interpreter at the other.

"So 'Revolution' came off in Papeete after all—the pioneer Socialist lecture in the island. The chief of police was not at all shocked by what the interpreter interpreted, and there were enough Socialists and intelligent listeners in the audience to keep the questions going until the Martinique had to choke off discussion at closing time, ten o'clock."

Having nothing else to do:-

Some one said to Alexander Dumas, the son, pointing to the trees at the Champs-Elysees at

Family of Five.

All Drank Coffee from Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble.

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble."

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!"

Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Paris: "It's astonishing how those trees have

grown since last year."
"No wonder," answered the witty writer;
"they have nothing else to do."

Now, reader, understand this story. If you wish to grow in an astonishing manner, have nothing else to do.—V. Piror, Curepipe, Mauritins

We are condemned by nothing but our condemnations.

-Purinton.

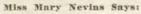
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WONDERFUL FOOD DISCOVERY

Makes You PLUMP, HEALTHY and BEAUTIFUL

Makes You PLUMP, HEALTHY and BEAUTIFUL

Alfaifa has always been known to possess wonderful
fattening and health producing properties. Until RobInson's Alfaifa-Nutrient was discovered, it was
impossible for thin, emaciated, sickly and run-down
persons to secure the benefits of this wonderful plant.
In conjunction with the active principals of the alfalfa
plant, there is combined in Alfalfa-Nutrient certain
Oriental plants and herbs which contain just the
proper elements to drive out all disease and build up a
strong, healthy, robust system. A chemical analysis shows
that Alfalfa-Nutrient is entirely free of drugs, poisons,
narcotics or opiates. This wonderful food discovery has
restored thousands of persons to perfect health, strength
and vigor; added many pounds of good, solid flesh; put
rich, red blood in their arteries; strengthened a weak and
shattered nervous system, where doctors and drugs have
completely failed. completely failed.





"In 1904 I was obliged to give up my position as first soprano in the Cathedral of Davenport, Iowa, owing to my failing health. Doctors and drugs utterly failed to help me. After using four boxes of Robinson's Alfalfa-Nutrient, I am positively cured, am strong, fat, in the best of health and never felt better in my life."

Her picture here shown tells its own story.

own story.

Let us Send you a

10 Day Trial Treatment Free

Also our 56-page booklet, "Health and Beauty," and prove
to your entire satisfaction that Alfalfa-Nutrient will
cure such diseases as Anemia, Rheumatism, Locomotor
Ataxia, Stomach, Liver and Kidney Troubles, Indigestion,
Constipation, Catarrh and all Blood and Nerve Diseases—
that Alfalfa-Nutrient will make you strong, plump,
healthy and beautiful. Enclose four cents in stamps to
cover postage and packing.

High-class Lady and Gentlemen Agents wanted.

ALFALFA CHEMICAL CO.

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I Hold the key to Hair Suc-cess and I want to aid you. "Mrs. Rhodes' Great Hair Maker" has worked wonders for your disheartened brothers and sisters. It has made for them plenty of hair—the real thing.

It will do it-I can prove it. Don't wait until too late.

Enough to last a year with "Hair Hints," testimonials, tale of my ex-perience and pictures of my hair for only \$1.00 only \$1.00.

Pictures and information FREE upon request.

MRS. GRACE G. RHODES, Dept. B., Corry, Pa.

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If you want to be roused, helped and ministered to in all helpful ways, read

ELEANOR KIRK'S BOOKS.

The Bottom Plank of Mental Healing (price 25 cents) has made over hundreds of sick and despairing ones.

Perpetual Youth will take you straight into the realms of Health and Beauty.

And if you want a novel that describes every woman born in October and the majority of men born in January, send for her Libra. Price \$1.00.

At any rate, send for her list of books,

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-Mrs. Margaretta G. Bothwell, of New York City, one of the pioneer leaders and best known teachers of the science of living, is giving a course of lectures and lessons in Denver, Col. Here are the subjects of four of Mrs. Both-well's lectures: "The Three Greatest Obstacles to Success and How to Overcome Them.' "If God is Good Why Do Good People Suffer?" "All That I Have is Thine," "Other People's Thoughts." Mrs. Bothwell believes in the prevention of disease rather than its cure. In the utilization of temporary discords as means to abiding health and harmony. The solution of the daily problems of life, and their conversion into stepping-stones to spiritual unfoldment. Readers of Nautilus in Den-

(Continued on Page 52.)

Superfluous Hair on face, neck, arms or any part of the person quickly dissolved and removed without pain, discoloration or injury to the skin. Absolute removal in less than 3 minutes. Recipe and full directions for 25 cents (silver). Harmless and sure. Address RALPH K. GORE, Sawyer, Kansas

Axillary Deodorizer

Is a much needed toilet article, will positively prevent the odor of perspiration, and is perfectly harmless. Keep it on your dresser and use a small portion in the arm pits each morning when dressing. After once using you will never be without it. 25c, 50c, \$1.00, \$2.00. For sale by MISS L. G. SLOAT, S37 Marshall Field Building, Chicago, III.

The New Psychology

ples' Bank, Seattle, Wash.

FOOD Meat and its VALUE

BY W. R. C. LATSON, M. D.

Shall we cat it? What takes its place? Learn how to live in summer time without meat. You will save money and work. Gain in Health and Happiness. A timely book—you ought to read it now. Price only 25 cents in stamps with a copy of Health-Culture (10c) free.

How to use Uncooked Foods

in summer time. Saves labor, heat and worry, and you live royally. Hundreds of recipes by Mr. and Mrs. Christian. Price \$1.00 and Health-Culture three months free. Address HEALTH-CULTURE CO., 31 Ascension street, Passaic, N. J.

FREE-Sample copy Health-Culture and lists Health

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Hot Weather Health

The tremendous summer mortality and hot weather dangers are due wholly to errors in eating which produce auto-intoxication (self-poisoning) and faulty metabolism.

The body of a normal man adjusts itself to both heat and cold. Food is the fuel that governs the fire.

Now is Nature's time to rebuild and revitalize the body. Food is her only building material. If you will learn now to select, combine and proportion your food, you will get well and stay well. Disease will be impossible. You will never have hay fever, colds, sunstroke, fevers, summer ills—nor stomach and intestinal trouble.

Foods possess, in organic or life-giving form, every chemical element Nature requires to build up health, to give life, vitality and vim.



EUGENE CHRISTIAN

Natural foods, properly combined, do these things because they work in harmony with Natural Law: drugs cannot because they violate Natural Law. Drugs do not possess lifegiving, but poisonous elements. Foods are natural, drugs are unnatural. Drugs tend toward destruction; foods toward construction. Which are best? Why not give Nature a chance?

No matter what your trouble is, you cannot afford to neglect this opportunity to get my scientific opinion without charge. No matter what you have tried in the past, investigate my work.

Ninety per cent of my business comes from recommendations of patrons. If you have a curable disease, food science will cure it.

Write For My Special Summer Offer

My book, "HOW FOODS CURE" will be Sent Free. It will make you think. No charge for consultation, personal or by mail. You are respectfully invited to write to me.

Opportunities Everywhere For Food Scientists

My Mail Course in Applied Food Chemistry will qualify anyone of average education and attainments to cure himself and ensure perfect health in himself and others.

You can establish yourself in your own town in one of the noblest and most remunerative professions of the age. I help graduates secure a local clientele, and will arrange for special consultations by mail on difficult questions.

My charge for tuition is less than the average doctor's bill for six months, all of which you will save. My valuable book, "The Chemistry of Man," sent free, gives full particulars.

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"Miss Incognita" That's All!

You will be surprised and delighted to know the rest. If you want to know who she is, and what she does, and the good things in store for you, just write us a postal card. We furnish a Positive Guarantee as to results.

Address THE P. P. COMPANY, Branch Office, Asheville, N. C.

Vocabulary Building

For \$1.00 I will send you complete instructions and outline for enlarging your vocabulary. "Every new word is worth a dollar." Address:

Ruby Archer Studio, Los Angeles

C. V. WOOTEN, Maxton, N. C., after years of use, for stomach and nerves, recommends the Donor Poise to her friends. Cure you too without medicine, or your money back. Home or hospital treatment. Booklet.

John N. Webb, Norfolk, Va.

You are missing the best of the New Thought if you do not read Wallace D. Wattles' new monthly

The use of the Constructive Principle in nature, Doubled in size this month; send your address on a postal card for sample copy. It will teach you how to demon-CONSTRUCTIVE SCIENCE, Elwood, Ind.

THE NEW THOUGHT CORRESPONDENCE CLUB

To introduce New Thought Readers. Object to ex-To introduce New Thought Readers. Object to exchange ideas and broaden each other's views. On receipt of one dollar, you will receive a slip enrolling you a member for one year. An opportunity to become acquainted with people in different parts of the world. Give description of yourself and your ideal of correspondent. Correspondents remain anonymous as long as either person desires. NEW THOUGHT CORRESPONDENCE CLUB, Station A, Box S4, Boston, Mass.

FLORIDA ORANGE GROVES

PAY HANDSOMELY. We can sell you one at any price, Highest and healthiest section. Very beneficial to weak lungs, throats and many other troubles. Fortunes in truck. Celery nets high as \$2,000 an acre. Anyone who has small capital and will work can get rich in Florida. All information free to homeseekers. Winters delightful. Summers pleasant. Sunstrokes unknown. Beautiful lakes. Boating, fishing, and hunting. SAMPLE. Box N602. Mannssas, Va. If you did not read the advertisement of the Swastika Success Magazine in June Nautilus, send 10 cents to Manassas, Va., for trial subscription one year.



BATH TUB

WEIGHT 16 POUNDS COSTS LITTLE Requires little water Write for special offer

T. N. HEWIN, 103 Chambers St., N. Y. City

"MY WORDS ARE SPIRIT, AND THEY ARE

Send 10 cents for my sample lesson and speak the word or yourself. DORA ASHLEY WETHERBEE, Charlestown, Mass.

Vibration for Indigestion.

By W. R. C. LATSON, M. D., IN Health Culture.

Of all disorders, the most common is indigestion. Whatever disease we find we are sure to find indigestion present, either as cause or complication. One of the greatest medical thinkers of the century has said: "All disease

arises from the stomach."

The causes of indigestion are many, but may be classified under three heads: First, eating under unfavorable circumstances-when hurried, angry, excited or worried; second. eating too often, eating too rapidly or eating too many kinds of food at a meal; third, a weak and incapable state of the stomach into which that food is taken.

It must be understood that the stomach is an elastic sac or bag, which, when extended. will contain from three to five pints. Now, when food is introduced into the normal stomach, that organ at once closes upon its contents and begins to move with a peculiar churning motion called "peristalsis." At the same time there is pouring through the walls of the stomach from the blood the gastric

(Continued on Page 56.)



Cuto Masseur REDUCES 40 DAY | NO DRUGS

So confident am I that simply wearing it will permanently remove all superfluous flesh that I mail it without deposit. When you see your shapeliness returning I know you will buy it. Try it at my expense. Write today.

PROF. BURNS, 1800 B, BROADWAY, S. T.



ONE LESSON FREE!

Just How to Heal Yourself and Cure Others. Twelve Practical Lessons. Les-son One, will be sent FREE to all who will inclose a stamped envelope (and to no others), together with special price for the full course and our Easy Payment plan; besides other interesting liverature. Address, EDITOR "OCCULT TRUTH SEEKER," Box N. Tampa, Fla.

Bald - Gray - Wrinkled?

Cured my own baldness and numerous bald-headed friends. Can permanently restore gray hair to original color, no difference of how long standing. Have never had a failure. Can quickly remove wrinkles and make face youthful in appearance. No medicine or appliance to sell, but sure cures for baldness, grayness, and wrinkles. Free secrets to preserve eyes and teeth to old age. Fifty (50) cents. (50) cents. W. M. RILEY, Stillwater, Okla.

Brother

Accidentally on camping trip have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars of this wonderful root. No Drugs. C. L. STOKES, Mohawk, Florida.

ENGLISH NEW THOUGHT.

Send \$1.00 (no coins) for "Mystery of Breath." Deals with the 12 breaths for success and health, etc.; only book of its kind; "Modern Vampirism," "A startling and weird book," vide Press.—TALISMAN PUBLISHERS. Harrogate, England.

Mention Nautitus when answering advertisements. See guarantee, Page 5.

In Your Face?

The Leo Depurator will iron them out and bring the blood to the surface in floods. It lifts muscles from set grooves. In using the Depurator you are dealing with the great unchangeable, natural law of the body. Tissues, muscles, skin, flooded with healthy blood can not shrink or diminish in size. The Depurator can be operated in the privacy of your own room. Use it every day for two months; if dissatisfied return it and get your money back. Letter from expert on care of face with every order. Try it. The risk is ours. Price \$1.00.

LEO DEPURATOR CO.,

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The Folly of Meat Eating

By Otto Carqué. A powerful reply to an editorial of the New York and Chicago Evening American. This 16-page pamphlet, which contains over 7,000 words and two very valuable tables with complete analysis of the 12 mineral elements of various foods, is bound to create a sensation. The arguments of the author are unanswerable and based on entirely new and original investigations. Published the first time in this country. Indispensable to every Physical Culturist. Price, postpaid, 10c.

KOSMOS HYGIENE INSTITUTE,

765 N. Clark St.,

Chicago, Ill.

Sachets Beauty

Every woman who desires the fascinating complexion of youth should write me for instructions to make Beauty of youth should write me for instructions to make Beauty Sachets, a new and wonderful discovery by the use of which the complexion becomes a thing of beauty and a joy forever. These Sachets are easily made, costing but a trifle and once used will prove their superiority over all other methods of beautifying the complexion. Full instructions for making and using Sachets will be mailed upon receipt of 25 cents. Address CADENCE HAMILTON, Station B, Kunsas City, Mo.

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GREAT GENEVA REMEDY Gusranteed CURE for CATARRH, HAY-FEVER, Asthma, Bronchitis, Early Con-sumption, Deafness, Colds, and all diseases of the Head, Thront and Lungs, Write today for descriptive Booklet and proof from thou-sands cured. Address Dept. E

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PSYCHOLOGICAL LESSONS BY MAIL.

Full particulars sent to any address upon receipt of self-addressed, stamped envelope. WRITE TODAY. L. V. GRAND, 32 Delaware Pl., Chicago, Ill.

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ROUND OUT THE SHOULDERS, NECK AND ARMS, Take away all wrinkles and crow's feet. Our free book tells you how to secure a beautiful complexion and retain the glow of Health and Beauty by a few minutes' daily use of the great

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No woman need have a poor figure nor poor health. Any part of the body may be developed, built up and rounded out perfectly and permanently by the use of and rounded out perfectly and permanently by the use of this wonderful **White Cross Electric Vibrator**. This great outfit, that has been endorsed by medical science, gives you both Vibration and Galvanie and Faradic Electricity all at the same time or separately as you wish. A complete Electric Massage and Electric Medical Battery outfit. Don't soffer any longer when you can have the three greatest known natural curative agents constantly at your command.

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(Continued on Page 58.)

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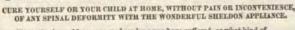
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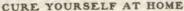
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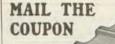
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